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A

DISSERTATION

ON THE

ORIGIN AND COMPOSITION

OF OUR

THREE FIRST CANONICAL GOSPELS.

BY

HERBERT MARSH, B.D. F.R.S.

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Bp. of Llandaff and Peterborough

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ERRATA.

PAGE 7. l. 13. for 'exacto,' read 'exacte.'
31. l. 27. for 'which,' read 'in which.'
151. l. 24. for ',only' read 'only,'
185. l. 5. from the bottom, after 'translation,' add 'or all three contained different translations.'

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DISSERTATION

ON THE

ORIGIN

OF OUR

THREE FIRST CANONICAL GOSPELS.

CHAP. I.

GENERAL STATEMENT OF THE QUESTION.

THAT our three first canonical Gospels, or the Gospels of St. Matthew, St. Mark, and St. Luke have a remarkable similarity to each other, and that these three Evangelists frequently agree, not only in relating the same things in the same manner, but likewise in the same words, is a fact, of which every one must be convinced, who has read a Greek Harmony of the Gospels. To mention at present only a few instances. The parable of the sower, Matth. xiii. 3—9. Mark iv. 3—9.: Christ's prophecy of the destruction of Jerusalem, Matth. xxiv. 3—36. Mark xiii. 5—32.: the description of Christ's celebration of the last passover, and of the treachery of Judas, Matth. xxvi. 20—48. Mark xiv. 17—44. Further, Christ's discourse on the message of John the Baptist, Matth. xi. 3—19. Luke vii. 19—35.: the woe denounced to Chorazin, Bethsaida, and Capernaum, Matth. xi. 21—27. Luke x. 13—15.

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—15. 22. 24.: Chriſt's cenſure of certain perſons, who required of him a ſign, Matth. xii. 41—45. Luke xi. 24—26. Again, the benediction of children, who were brought to Chriſt, with Chriſt's anſwer to the queſtion, by what means ſalvation was to be obtained, Mark x. 14—25. Luke xviii. 16—25.: Chriſt's cenſure of certain Phariſees, Mark xii. 38—40. Luke xx. 46, 47. From theſe examples, ſome of which are very long, it appears, that ſometimes St. Matthew and St. Mark, at other times St. Matthew and St. Luke, at other times again St. Mark and St. Luke agree in relating the ſame things in the ſame manner, and, with a very few exceptions, in the ſame words. In ſome caſes likewiſe all the three Evangeliſts agree word for word, of which the moſt remarkable inſtance is, Matth. xxiv. 33—35. Mark xiii. 29—31. Luke xxi. 31—33.

Theſe phænomena are inexplicable on any other, than one of the two following ſuppoſitions: either, that St. Matthew, St. Mark, and St. Luke, copied the one from the other: or that all three drew from a common ſource. For it is wholly impoſſible, that three hiſtorians, who have no connexion, either mediate or immediate with each other, ſhould harmonize as St. Matthew, St. Mark, and St. Luke do. Even eye-witneſſes to the ſame facts, if they make their reports independently of each other, will never relate them in the ſame manner, and ſtill leſs in the ſame words. Different obſervers regard the ſame facts from different points of view, the one pays attention to one circumſtance, the other to another circumſtance; and even the circumſtances, which they obſerve in common, they will arrange and combine in their own minds in ſuch a manner, as to produce two repreſentations, which, though upon the whole the ſame, widely differ in the choice and the poſition of the reſpective parts This caſe is parallel to that of different hiſtorical painters, who repreſent on canvas the ſame ſubject: and whoever has compared, for inſtance, Chriſt's de-

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ſcent from the croſs by Rubens with his deſcent from the croſs by a painter of the Italian ſchool, knows how greatly the repreſentations differ from each other. Conſequently, when eye-witneſſes to the ſame facts relate thoſe facts, their *mode* of narration will be very different; the one will mention circumſtances, which the other omits, the one will combine the parts of his narrative in this, the other in that manner. If therefore St. Matthew, St. Mark, and St. Luke agreed only in the *mode* of relating the ſame facts, we ſhould conclude that there was ſome connexion, either mediate or immediate between their writings, even had St. Mark and St. Luke, as well as St. Matthew, been eye-witneſſes to the facts, which they relate: and, ſince they were not eye-witneſſes, we may draw the inference with ſtill greater reaſon. Further, this inference is corroborated by the circumſtance, that, though St. John, as well as St. Matthew, was preſent at the tranſactions, which he has recorded, his mode of relating the few facts, which he has in common with St. Matthew, is very different from St. Matthew's mode of relation. The ſimilarity therefore of St. Mark and St. Luke to St. Matthew is the more remarkable: and ſince they likewiſe agree in numerous inſtances in the uſe of the ſame words, there cannot exiſt a doubt that their Goſpels had ſome connexion, either mediate or immediate, with each other. It is true, that the examples of verbal agreement between St. Mark and St. Luke are far from being either ſo numerous or ſo long, as thoſe between St. Matthew and St. Mark, and between St. Matthew and St. Luke: but this deficiency in the argument, as applied to St. Mark and St. Luke, is amply compenſated by another circumſtance, namely, that the numerous facts, which are common to St. Matthew, St. Mark, and St. Luke, are arranged by St. Mark and St. Luke preciſely in the ſame order, though ſeveral of them have received a different arrangement from St. Matthew. And on the other hand, if St. Matthew's dif-

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ferent arrangement of ſeveral of the facts, ſhould be conſidered as an argument that the Goſpels of St. Mark and St. Luke had no connexion with that of St. Matthew, the remarkable verbal agreement of St. Matthew's Goſpel with thoſe of St. Mark and St. Luke is fully ſufficient to confute it[a]. Since then it is certain that our three firſt canonical Goſpels had ſome connexion either mediate or immediate, we are reduced to this dilemma: Either the ſucceeding Evangeliſts copied from the preceding; or, all the three drew from a common ſource.

But though the moſt eminent critics are at preſent decidedly of opinion, that one of theſe two ſuppoſitions muſt neceſſarily be adopted, and that the notion of an abſolute independence, in reſpect to the compoſition of our three firſt Goſpels, is no longer tenable, yet the queſtion, which of theſe two ſuppoſitions ought to be adopted in preference to the other, is ſtill in agitation, and each of them has ſuch able advocates, that, if we were guided by the authority of names, the deciſion would be extremely difficult. Beſides, ſo much learning and ingenuity have been diſplayed on both ſides, and the arguments, which each party has advanced, have been alternately declared in literary journals, which are regarded as oracles of criticiſm, to be ſo ſatisfactory, that not only great labour is requiſite for a full inveſtigation of the reſpective proofs, but no ſmall ſhare of critical ability is required on the part of him, who attempts a deciſion. And the difficulty is ſtill further increaſed by the circumſtance, that the advocates of each party are at variance among themſelves. For

[a] In Mark xiii. 13—32. there is ſuch a cloſe verbal agreement for twenty verſes together with the parallel portion in St. Matthew's Goſpel, that the texts of St. Matthew and St. Mark might paſs for one and the ſame text, in which a multiplication of copies had produced a few trifling deviations. At leaſt they do not differ more from each other, than each differs from itſelf in different manuſcripts. The ſame may be ſaid of Luke vii. 22—35. compared with Matth. xi. 4—19.

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For they, who agree in the opinion, that one Evangeliſt copied from the other, differ on the queſtion, which was the copied, and which was the copying Evangeliſt: and on the other hand, they, who contend for a common ſource, differ from each other, both in reſpect to the ſource itſelf, and to the uſe, which was made of it by the Evangeliſts. The eaſieſt and the moſt prudent part therefore, which I could take on the preſent occaſion, would be merely to relate the opinion of others, without hazarding an opinion of my own: but as I have already collected many materials for this purpoſe, and have diſcovered ſeveral remarkable phænomena in the verbal harmony of our three firſt Goſpels, which will probably bring the main queſtion nearer to a deciſion, than it has been hitherto brought, I ſhall venture, with deference to the eminent critics of both parties, to make known the fruits of my reſearches.

CHAP. II.

OF THE AUTHORS, WHO SUPPOSE, THAT THE SUCCEEDING EVANGELISTS COPIED FROM THE PRECEDING.

IF we attempt to account for the verbal harmony of the Evangeliſts on the ſuppoſition that the one copied from the other, we muſt neceſſarily aſſume, not only that one of them copied from the other two, but that theſe two likewiſe copied the one from the other: for otherwiſe we ſhall not be able to explain the verbal harmony of all three. This hypotheſis therefore reſolves itſelf into ſix poſſible caſes.

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1. St. Matthew copied from St. Mark: and St. Luke copied both from St. Matthew and from St. Mark.

2. St. Matthew copied from St. Luke: and St. Mark copied both from St. Matthew and from St. Luke.

3. St. Mark copied from St. Matthew: and St. Luke copied both from St. Matthew and from St. Mark.

4. St. Mark copied from St. Luke: and St. Matthew copied both from St. Mark and from St. Luke.

5. St. Luke copied from St. Matthew: and St. Mark copied both from St. Matthew and from St. Luke.

6. St. Luke copied from St. Mark: and St. Matthew copied both from St. Mark and from St. Luke.

The firſt caſe has been partly, but not wholly aſſumed by Storr[b]: for, though he contends, that St. Matthew copied from St. Mark, and likewiſe that St. Luke copied from St. Mark, he does not aſſert that St. Luke copied alſo from St. Matthew[c].—The ſecond caſe is aſſumed by Büſching[d], who contends that St. Luke's Goſpel was written firſt, that St. Matthew made

[b] In his Deſign of the Evangelic Hiſtory and Epiſtles of St. John (Zweck der Evangeliſchen Geſchichte und Briefe Johannis, Tubingen, 1786.) ſect. 58—62. and in a Latin Eſſay entitled, De fonte Evangeliorum Matthæi et Lucæ, printed at Tubingen in 1794, and reprinted in the third volume of the Commentationes theologicæ, publiſhed at Leipzig in 1796.

[c] He leaves it undetermined, p. 360, whether St. Luke copied from St. Matthew, or whether the tranſlator of St. Matthew's Goſpel, on the ſuppoſition that St. Matthew wrote in Hebrew, made uſe of St. Luke's Goſpel: but he ſeems to favour the latter opinion.

[d] In the preface to his German Harmony of the Evangeliſts (Hamburg, 1766, 8vo.) p. 109—119.

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made uſe of it, and that St. Mark made uſe of both. —The third caſe was aſſumed by Grotius, who in his Note to Matth. i. 1. ſays, Uſum eſſe Marcum Matthæi Evangelio apertum facit collatio; and in his Note to Luke i. 1. Lucas ita Matthæi et Marci hiſtoriam auxit, ut, ubi res eaſdem narrat, eadem quoque verba non raro uſurpet. Mill alſo ſpeaking of the Goſpels of St. Matthew and St. Mark ſays, Prol. § 109. Facta collatione ſingulorum utriuſque Evangelii, quæ quidem idem argumentum tractant, capitum, inevitabili plane neceſſitate coactus ſum ut credam, ne quidem aliter fieri potuiſſe quin Marcus, qui cum Matthæo in plurimis exacto ac veluti ad verbum convenit, Matthæi Evangelium habuerit ad manum cum ſuum appararet, ex eoque nonnulla pro inſtituti ſui ratione deſcripſerit, idque propemodum αυτολεξει: and § 116. he ſays, nihil evidentius, quam Lucam Evangeliorum Matthæi et Marci ipſas ρησεις, phraſes et locutiones, imo vero totas periochas, in ſuum nonnunquam αυτολεξει traduxiſſe. Wetſtein is of the ſame opinion: for in his Preface to St. Mark's Goſpel he ſays, cum Marcus Matthei Evangelium ante oculos haberet, quod ex harmonia manifeſtum eſt, &c.: and in his Preface to St. Luke's Goſpel he ſays, Lucam multa ex Matthæo, ex Marco plura deſcripſiſſe ex collatione patet. Dr. Townſon, in his Diſcourſes on the four Goſpels (Oxford, 1788, 8vo. 2d ed.) adopts the ſame opinion: for he ſays, p. 70. that 'the ſucceeding Evangeliſts had ſeen the former Goſpels,' and p. 85, 93, 139. he aſſerts that St. Mark wrote after St. Matthew, and St. Luke after both St. Matthew and St. Mark. The ſame opinion has been adopted alſo either wholly or in part[e] by many other perſons, whom it is unneceſſary to

[e] That part eſpecially, which relates to St. Mark's having copied from St. Matthew has been adopted by very many writers ſince the time of Auguſtin, who, ſpeaking of St. Matthew, ſays (De Conſenſu Evangeliſtarum, Lib. I. cap. 4.) Marcus eum ſubſecutus, tanquam pediſſequus et *breviator* ejus, videtur. But many of thoſe

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to mention.—The fourth caſe has been aſſumed, as far as I know, by no critic: for, though ſome ſuppoſe that St. Mark copied from St. Luke[f], others that St. Matthew copied from St. Mark[g], others again that St. Matthew copied from St. Luke[h], yet no writer has maintained all three poſitions of the fourth caſe.—The fifth caſe is aſſumed by Owen and Grieſbach. The former in his Obſervations on the four Goſpels (London, 1764, 8vo.) after having quoted p. 32—43. many paſſages, in which the Goſpels of St. Matthew and St. Luke have a verbal agreement, explains this agreement on the ſuppoſition, that St. Luke copied from St. Matthew: and after having quoted p. 53—75. many paſſages, in which St. Mark's Goſpel verbally agrees, ſometimes with that of St. Matthew, ſometimes with that of St. Luke, he concludes, that both theſe Goſpels were uſed by St. Mark[i]. Grieſbach in a Latin Eſſay publiſhed at Jena in two parts in 1789 and 1790, and reprinted with additions in the firſt volume

critics, who agree with Auguſtin in the opinion, that St. Mark copied from St. Matthew, differ from him, in reſpect to the queſtion, whether St. Mark ought to be called the *abbreviator* of St. Matthew. In fact however, the diſpute is a mere verbal one: for *if* St. Mark copied from St. Matthew, he may in one ſenſe be called an abbreviator, in another ſenſe an amplifier of St. Matthew's Goſpel. He may ſo far be called an abbreviator, as he wholly omitted ch. i. ii. v. vi. vii. and many other parts of the Goſpel of St. Matthew: and on the other hand he may be called an amplifier, ſince many of the facts, which are common to the Goſpels of St. Matthew and St. Mark, are related by St. Mark more circumſtantially, than they are by St. Matthew.

[f] For inſtance, Owen and Grieſbach, whoſe opinions will be mentioned preſently.

[g] Storr. [h] Büſching.

[i] In this reſpect, Büſching, as appears from what has been already ſaid, agrees with Owen. The anonymous author (ſuppoſed to be Stroth) of a German Eſſay on the Goſpel of St. Matthew publiſhed in the ninth volume of Eichhorn's Repertorium, aſſerts likewiſe p. 144, that St. Mark uſed the Goſpels of St. Matthew and St. Luke.

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volume of the Commentationes theologicæ (Lipſiæ, 1794) contends, not only that St. Mark copied both from St. Matthew and from St. Luke, but that the *whole* of St. Mark's Goſpel is nothing more, than a compilation from thoſe of St. Matthew and St. Luke, as appears from the very title of his diſſertation, which is, Commentatio, qua Marci Evangelium *totum* e Matthæi et Lucæ commentariis decerptum eſſe monſtratur. And that he ſuppoſes alſo, that St. Luke copied from St. Matthew, appears from a diſſertation, which he publiſhed at Jena in 1784, entitled, De fontibus unde Evangeliſtæ ſuas de reſurrectione Domini narrationes hauſerint.—The ſixth caſe has been hitherto adopted by no critic, with whoſe works I am acquainted.

This diverſity of opinion, which prevails among thoſe, who are agreed on the general principle, that the verbal harmony of the Evangeliſts muſt be explained on the ſuppoſition, that the one copied from the other, ariſes from the diverſity of opinion, in reſpect to the time, when the Goſpels were written: for, if the order, in which the Goſpels were written, could be proved a priori on the authority of indubitable hiſtorical evidence, there could be no doubt, as ſoon as the principle itſelf was admitted, as to the mode of applying it. It was formerly the common opinion that the Goſpels were written in the order, in which they are placed in our canon, namely, that St. Matthew wrote firſt, then St. Mark, and then St. Luke. For this reaſon, Grotius, Mill, Wetſtein, and ſeveral other critics concluded, that St. Mark copied from St. Matthew, and St. Luke both from St. Matthew and from St. Mark[k]. But that our three firſt Goſpels were

[k] Whoever draws this concluſion, and yet ſuppoſes that St. Matthew wrote his Goſpel in Hebrew, muſt likewiſe ſuppoſe, either that it had been already tranſlated into Greek, when St. Mark and St. Luke wrote, and that St. Mark and St. Luke uſed the Greek tranſlation;

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were really written in the order, in which they are placed in our canon, is a matter which it is impoſſible to prove from hiſtorical evidence: for eccleſiaſtical writers themſelves are at variance on this ſubject, and it is evident that even they, who lived in the ſecond and third centuries, had no certain knowledge in reſpect to the order, in which the Goſpels were written. If then the premiſes themſelves are uncertain, all concluſions, which are deduced from them, muſt be likewiſe uncertain. Later critics, knowing on what precarious grounds the opinion reſts, that our three firſt Goſpels were written in the ſame order, in which they are placed in our canon, have ventured to deſert it: but then the opinions, which they have ſubſtituted in its ſtead, are equally incapable of hiſtorical proof with the opinion, which they have abandoned, and conſequently the concluſions, which they have drawn, are expoſed to all that uncertainty, which attends the inference deduced by Grotius, Mill, and Wetſtein. The opinion of Storr, that St. Mark's Goſpel was written, not only before that of St. Luke, but even before that of St. Matthew, is ſtill leſs capable of ſupport, than that, which was formerly adopted: for in favour of Storr's opinion no eccleſiaſtical writer whatſoever can be alleged. It is in fact a mere conjecture of the learned author; for the arguments, which he alleges in its ſupport, do not raiſe it even to the loweſt degree of probability. He argues thus[1]. Barnabas was ſent with St. Paul to Antioch, to bring to the Chriſtian converts in that city the decree of the Apoſtolic council held in Jeruſalem, Acts xv. St. Mark was a couſin of Barnabas,

tranſlation; or, if the Greek tranſlation was made after the Goſpels of St. Mark and St. Luke were written, that their Goſpels were conſulted by the tranſlator: for without one of theſe two ſuppoſitions the verbal harmony of St. Matthew's *Greek* Goſpel with thoſe of St. Mark and St. Luke will remain unexplained on the principle in queſtion. Similar remarks are applicable to the five other caſes.

[1] See ſect. 59. of the work above quoted.

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Barnabas, and, as appears from Acts xv. 37. was likewise at that time in Antioch. Consequently St. Mark had at that time a very proper occasion for the composition of a Gospel; and, as he was the favourite disciple of St. Peter, who had taken the lead in the council at Jerusalem, St. Peter could not have assigned to a more proper person the task of writing a Gospel. —Now it may be readily admitted, that *if* St. Mark had written his Gospel at Antioch, and at so early a period, as that, for which Storr contends, the undertaking would have been a very proper one: but the converse of the proposition, which Storr adopts, is unwarrantable, since no man can argue from the propriety of a fact to the existence of it. Besides, if the question is to be decided on the ground of propriety, we may with equal reason say, it was proper that the first Gospel should be written by an Apostle. The opinions of Owen and Büsching, though each of them is much more probable than that of Storr, are still exposed to the same uncertainty, as the opinion, which both of them abandoned. For, when Owen contends, that St. Matthew wrote before St. Luke, and Büsching, on the other hand, that St. Luke wrote before St. Matthew, so much may be said on both sides, that it is really difficult to determine, which is the true one. Both of these critics agree in respect to St. Mark, and conclude that he used the Gospels both of St. Matthew and of St. Luke, a conclusion which they deduce from the previous supposition, that St. Mark wrote after St. Luke. But if Grotius, Mill, and Wetstein were now alive, they might answer, 'We previously suppose, and, as well as you, can allege authorities in favour of our supposition, that St. Mark wrote before St. Luke, and therefore have as much right to conclude, that St. Luke used the Gospels of St. Matthew and St. Mark, as you have, to conclude that St. Mark used the Gospels of St. Matthew and St. Luke.' Such is the uncertainty, which has hitherto attended the explanation of the verbal harmony of our three first Gospels

Gospels on the hypothesis, that the succeeding Evangelists copied from the preceding. From the verbal harmony between St. Matthew and St. Mark, one writer concludes that St. Mark copied from St. Matthew, while another concludes that St. Matthew copied from St. Mark: from the verbal harmony between St. Matthew and St. Luke, one writer concludes that St. Luke copied from St. Matthew, while another concludes that St. Matthew copied from St. Luke: and lastly, from the verbal harmony between St. Mark and St. Luke, one author concludes that St. Luke copied from St. Mark, while another concludes, that St. Mark copied from St. Luke. This contrariety of conclusion from the same premises is occasioned by the circumstance, that each critic sets out with a previously assumed opinion, in respect to the time, when the Gospels were written, and as this opinion is different in different persons, the conclusions, which they deduce, must be likewise different.

CHAP. III.

OF GRIESBACH'S HYPOTHESIS IN PARTICULAR.

GRIESBACH, whose critical penetration the difficulties above stated could not easily escape, has acted on a different plan; and instead of commencing the inquiry by supposing that St. Mark wrote after both St. Matthew and St. Luke, he deduces this inference from the very statement, by which he endeavours to prove, that St. Mark's Gospel is a compilation from those of St. Matthew and St. Luke. It appears namely from the statement[m], which he has made of the Gospels of St. Matthew, St. Mark, and St.

[m] Comment. Theol. p. 374—381.

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St. Luke, that the *whole* of St. Mark's Goſpel, if we except four and twenty verſes, is contained either in the Goſpel of St. Matthew or in the Goſpel of St. Luke; or, in other words, that, with the exception of theſe four and twenty verſes, there is no fact recorded in St. Mark's Goſpel, which is not recorded either in the Goſpel of St. Matthew, or in the Goſpel of St. Luke. Conſequently St. Mark's Goſpel *may* be a compilation from thoſe of St. Matthew and St. Luke: and therefore whoever adopts the principle, that the ſucceeding Evangeliſts copied from the preceding, muſt further conclude, not only that St. Mark's Goſpel *may* be a compilation from thoſe of St. Matthew and St. Luke, but that it really *is* ſo. The queſtion therefore to be examined is: Are the arguments, which Grieſbach has alleged in favour of the opinion, that St. Mark *did* copy from St. Matthew and from St. Luke, ſufficient to warrant the principle, which ſo many other critics have rejected? To render this ſubject perſpicuous to thoſe, who have not the Commentationes theologicæ at hand, it will be neceſſary to copy here Grieſbach's Table of the contents of St. Mark's Goſpel compared with thoſe of St. Matthew and St. Luke. The middle column contains the whole of St. Mark's Goſpel: thoſe to the right and left contain the portions of St. Matthew's and St. Luke's, which correſpond to the ſtated portions of St. Mark's Goſpel.

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St. MATTHEW.	St. MARK.	St. LUKE.
iii. 1—4. 22.	i. 1—20.	
	21—39.	iv. 31—44.
	40—iii. 6.	v. 12—vi. 11.
xii. 15, 16.	iii. 7—12.	
	13—19.	vi. 12—16.
22, 23.	20—21.	
24—32.	22—30.	
46—50.	31—35.	
xiii. 1—23.	iv. 12—20.	
	21—25.	viii. 16—18.
24—30.	26—29.	
31, 32.	30—32.	
34, 35.	33, 34.	
	35—41.	22—25.
	v. 1—43.	26—56.
53—58.	vi. 1—6.	
	7—13.	ix. 1—6.
xiv. 1, 2.	14—16.	7—9.
3—12.	17—29.	
	30, 31.	10.
13—21.	32—44.	11—17.
22—xvi. 12.	45—viii. 21.	
	viii. 22—26.	
xvi. 13—xviii. 9.	27—ix. 50.	18—51.
xix. 1—12.	x. 1—12.	
13—xxiii. 1.	13—xii. 38.	xviii. 15—xx. 45.
	xii. 38—44.	xx. 45—xxi. 4.
xxiv. 1—36.	xiii. 1—32.	xxi. 5. seq.
	33—36.	
xxvi. 1—xxviii. 8.	xiv. 1—xvi. 8.	
	xvi. 9.	
	10—13.	xxiv. 10—35.
	14.	36—43.
xxviii. 18—20.	15—18.	
	19.	50, 51.
	20.	

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This table is accompanied with notes in which the learned and ingenious author endeavours to explain, why St. Mark (on the ſuppoſition that he uſed the Goſpels of St. Matthew and St. Luke) copied this portion from St. Matthew and that portion from St. Luke: why he ſometimes attended to both: and why at other times certain portions of the Goſpels of St. Matthew and St. Luke were wholly omitted by him.

The *poſſibility* that St. Mark compiled his Goſpel from thoſe of St. Matthew and St. Luke, being thus diſtinctly ſhewn, Grieſbach proceeds[a] to aſſign the reaſons, which induce him to believe, that St. Mark really *did* compile his Goſpel in that manner. Theſe reaſons compriſe two principal arguments. The firſt is, that we can account for the arrangement of the facts in St. Mark's Goſpel, on the propoſed ſcheme of compilation: for if St. Mark copied ſometimes from St. Matthew, at other times from St. Luke, we perceive the reaſon why St. Mark's arrangement is always the ſame, either with that of St. Matthew, or with that of St. Luke. The other argument, on which Grieſbach lays the greateſt ſtreſs, is, that though St. Luke has recorded many facts which are unnoticed by St. Matthew, though St. John likewiſe has much matter, which is not in the Goſpels either of St. Matthew, or of St. Luke, and Chriſt's miniſtry might have furniſhed a ſtill greater number of facts, of which St. Mark muſt have heard, as his mother's houſe at Jeruſalem was a place of aſſembly for the primitive Chriſtians, St. Mark's Goſpel, with the exception of four and twenty verſes, contains no facts[o], which are not recorded, either in the Goſpel of St. Matthew, or in the Goſpel of St. Luke, and that even theſe four and twenty

[a] Comment. Theol. Tom. I. p. 381—384.

[o] That is, no principal facts: for *circumſtances* unnoticed by St. Matthew and St. Luke are frequently added by St. Mark to the facts which he has in common with the other two Evangeliſts.

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twenty verſes, as Grieſbach afterwards endeavours to ſhew [p], might have been ſuggeſted by one of thoſe two Goſpels. Now, if we ſuppoſe that St. Mark's Goſpel is nothing more than a compilation from the Goſpels of St. Matthew and St. Luke, the reaſon why its contents are confined to thoſe of the other two Goſpels is obvious: whereas, if St. Mark had written by himſelf, or without the aid of any other Goſpels, it would not have been in his power to confine the choice of his facts to thoſe only, which St. Matthew and St. Luke have recorded. Grieſbach further adds [q]: Sin denique contendas, alios aut plures quam hos duumviros modo laudatos eum habuiſſe duces, ſcire velimus, qui factum ſit, ut hi nihil aliud, ſi verſus excipias circiter 24, ipſi ſuggererent, quam quod æque e Matthæo et Luca mutuari potuiſſet.

We ſee then, that Grieſbach's opinion is an hypotheſis, aſſumed to explain, not only St. Mark's verbal harmony with St. Matthew and St. Luke, which object it has in common with other hypotheſes of this kind, but likewiſe and principally two other phænomena in St. Mark's Goſpel, relative, firſt to the arrangement, which is obſerved in it, and ſecondly, to its contents. Now that theſe two phænomena can be ſolved by the propoſed hypotheſis, may be readily granted: but before we exclude all other hypotheſes, and adopt this as the true one, we muſt ſhew, that no other hypotheſis can ſolve the phænomena, as well as the propoſed one. For, if we can account, in an eaſy and ſatisfactory manner, for the contents and the arrangement of St. Mark's Goſpel, without having recourſe to the ſuppoſition, that he compiled it from the Goſpels of St. Matthew and St. Luke, the circumſtance, that this ſuppoſition likewiſe explains the two above-mentioned phænomena, proves only that it *may be* true, not that it *is* ſo. But it will be ſhewn hereafter that the contents and the arrangement of St. Mark's Goſpel are capable

[p] Pag. 384—381. [q] Pag. 383.

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capable of a very ſatisfactory ſolution on a totally different hypotheſis: and therefore that very condition, which is requiſite, in order to give weight to the proof, that St. Mark compiled his Goſpel from thoſe of St. Matthew and St. Luke, abſolutely fails. Beſides, there are other phænomena in St. Mark's Goſpel, which it is neceſſary to explain, as well as the two above-mentioned. We muſt account not only for the matter, which St. Mark's Goſpel *does* contain, in common either with St. Matthew's, or with St. Luke's, but likewiſe for the matter, which it *does not* contain in common with the other two. But the ſuppoſition, that St. Mark had the Goſpels of St. Matthew and St. Luke before him, when he compoſed his own, cannot poſſibly account for the phænomenon, that thoſe two Goſpels have ſo much important matter, of which no traces are to be found in the Goſpel of St. Mark. It is true that great ingenuity has been employed in the diſcovery of ſuch reaſons, as are ſuppoſed to have induced St. Mark to retain only certain portions of the Goſpels of St. Matthew and St. Luke, and to omit the reſt[r]. But, even if theſe reaſons be ſatisfactory, they ſhew nothing more than, that the hypotheſis is reconcileable with the phænomenon, that ſo much important matter contained in the Goſpels of St. Matthew and St. Luke is not likewiſe contained in the Goſpel of St. Mark: whereas every hypotheſis, in order to anſwer the purpoſes, for which it is aſſumed, muſt not only be reconcileable with the phenomena, but muſt likewiſe account for them. Laſtly, there are

ſeveral

[r] It cannot be, nor indeed has it been, aſſerted, that St. Mark omitted ſo much matter, *becauſe* it was already contained in the Goſpel either of St. Matthew or of St. Luke: for whoever has recourſe to this argument undermines the whole edifice. If St. Mark thought it unneceſſary to record what St. Matthew and St. Luke had already recorded, it may be aſked: Why then did he write a Goſpel, which is almoſt wholly contained in the other two? On this ground therefore we might conclude that St. Mark had never ſeen the Goſpels of St. Matthew and St. Luke.

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ſeveral remarkable phænomena in the verbal harmony of the Evangeliſts hitherto unknown, which are not only inexplicable on the ſuppoſition, that St. Mark uſed the Goſpels of St. Matthew and St. Luke, but really incompatible with the ſuppoſition, as will be ſhewn hereafter.

CHAP. IV.

OF THE AUTHORS, WHO SUPPOSE, THAT OUR EVANGELISTS MADE USE OF A COMMON DOCUMENT, OR COMMON DOCUMENTS.

IN the two foregoing ſections the opinions of thoſe critics, who adopt the principle, that the ſucceeding Evangeliſts copied from the preceding, have been ſtated in ſuch a manner, that, in order to do juſtice to the reſpective opinions, the principle itſelf has not been called in queſtion. But this very principle, on which all the above-mentioned hypotheſes depend, is liable to objections, which it is not very eaſy to ſurmount. For this reaſon other critics explain the verbal harmony obſervable in our three firſt Goſpels, on the ſuppoſition, that they were derived from a common ſource. The firſt writer, to whom this thought occurred, was Le Clerc[s], who in his Hiſtoria Eccleſiaſtica (Amſtelodami, 1716, 4to.) Sæc. I. Ann. LXIV. ſect. xi. p. 429. ſpeaking of the verbal harmony of St. Luke's Goſpel with thoſe of St. Matthew and St. Mark, and the inference, which was thence deduced, that both theſe Goſpels

[s] Even Epiphanius, as long ago as the fourth century, ſpeaking of the verbal harmony of the Evangeliſts, which he calls συμφωνως και ισως κηρυξαι, Hæreſ. LI. 6. accounts for it by ſaying, οτι εξ αυτης της φηγης ωρμηνται. But he has not explained what he meant by αυτη η φηγη.

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Goſpels were uſed by St. Luke, ſays: Quod volunt, ex collatione Evangelii Lucæ cum Matthæi et Marci Evangeliis, liquere Lucam ab iis loca integra verbaque et loquendi genera mutuatum eſſe, id vero minime perſpicuum eſt, quidni enim credamus *tria hæc Evangelia partim petita eſſe ex ſimilibus aut iiſdem fontibus*, hoc eſt, e commentariis eorum, qui varios Chriſti ſermones audiverant, aut actorum ejus teſtes fuerant, eaque, ne oblivioni mandarentur, illico ſcriptis mandarant. Le Clerc however appears to have made no further uſe of this opinion, and it attracted ſo little notice, that it lay dormant upwards of ſixty years, till it was revived by Michaelis in the third edition of his Introduction to the New Teſtament[t] publiſhed in 1777. But in *this* edition Michaelis ſtill retained the opinion that St. Mark copied from St. Matthew[u], and therefore united[w] the hypotheſis, that the Evangeliſts uſed more ancient documents, with the principle, that the one copied from the other. In 1782 Profeſſor Koppe at Gottingen publiſhed a ſhort Latin diſſertation entitled, Marcus non epitomator Matthæi, in which he explained, as Michaelis had done, the examples of verbal harmony in the three firſt Goſpels, on the ſuppoſition, that in thoſe examples the Evangeliſts retained the words, which had been uſed in more ancient Goſpels, ſuch as thoſe, of which St. Luke ſpeaks in his preface: and he at the ſame time aſſerted that one Evangeliſt did not copy from the Goſpel of the other. To this laſt aſſertion Michaelis has likewiſe ſubſcribed in the fourth

[t] Vol. II. § 125. In the fourth edition it is § 129: in the Engliſh tranſlation Vol. III. ch. iii. Prieſtley has a ſimilar thought in his Obſervations on the Harmony of the Evangeliſts (p. 73), which were likewiſe publiſhed in 1777.

[u] Vol. II. § 137.

[w] This has likewiſe been done by other critics, as will appear in the ſequel.

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fourth edition of his Introduction[x], and abandoning his former opinion that St. Mark copied from St. Matthew, he attributes the verbal harmony of all three Evangeliſts to the uſe of the ſame documents. But as he aſſumes, that St. Matthew wrote in Hebrew, he ſuppoſes, not that St. Matthew himſelf, but that his Greek tranſlator had recourſe to the ſame Greek document or documents, which had been uſed both by St. Mark and St. Luke, and that hence aroſe the verbal harmony between the Greek Goſpel of St. Matthew and the Goſpels of St. Mark and St. Luke.

We ſee then that Michaelis had recourſe to the ſuppoſition of a common *Greek* document, or documents: and in fact, when the *verbal* harmony of three Greek Goſpels is to be explained on the hypotheſis, that a common document was uſed, it is natural to conclude, that the common document was likewiſe written in Greek. But ſince our three firſt Goſpels not only furniſh numerous examples of a cloſe verbal coincidence, but preſent at other times not leſs numerous examples, which have all the appearance of being different tranſlations of the ſame Hebrew, or Chaldee, or Syriac original, other critics have ſuppoſed, that a common Hebrew, or Chaldee, or Syriac original[y] was the ground-work, on which our three firſt Goſpels were built. Semler, though in the early part of his life he had adopted the opinion that the ſucceeding Evangeliſts copied from the preceding, and eſpecially that

[x] Vol. II. § 144. Vol. III. ch. v. ſect. 5. of the tranſlation.

[y] The terms 'Hebrew,' 'Chaldee,' 'Syriac,' when applied to the document or documents ſuppoſed by various critics to have been uſed by our three firſt Evangeliſts are in fact ſynonymous. For by Hebrew is not meant the language, in which the Old Teſtament is written, but the language ſpoken in Paleſtine in the time of the Apoſtles, of which language Chaldee was one dialect, Syriac another. And theſe two differ ſo little from each other, that, with the exception of the Nun of the third perſon future, Syriac, when written with Chaldee letters, and without points, becomes itſelf Chaldee.

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that St. Luke copied from the Goſpels of St. Matthew and St. Mark [z], was the firſt writer, who aſſumed the hypotheſis (or at leaſt was the firſt who made it known to the public) that our three firſt Evangeliſts uſed in common a Hebrew or Syriac document, or documents, from which they derived the principal materials of their Goſpels. This hypotheſis he delivered in his Remarks on Townſon's Diſcourſes on the four Goſpels [a], which he publiſhed at Halle in 1783: but he has delivered it only in a curſory manner, and, as the thought was then new, he does not appear to have had any very determinate opinion on the ſubject.

The next year, namely in 1784, was publiſhed at Berlin a poſthumous work of Leſſing entitled Leſſing's Theological Relicks [b], in which is a ſhort Eſſay [c] on the origin of our canonical Goſpels. In this Eſſay, which was written in 1778, as appears from the date of the manuſcript, and therefore five years before Semler publiſhed his remarks on Townſon, the hypotheſis of a common Syriac or Chaldee original is likewiſe aſſerted, but with much more preciſion, than was done by Semler. This original, according to Leſſing was no other, than the Goſpel, which was known by the name of the Goſpel according to the Hebrews, or the Goſpel according to the twelve Apoſtles, a Goſpel, of which the ancients ſpeak with great reſpect. From this Goſpel Leſſing ſuppoſes, that St. Matthew, (who in his opinion wrote not in Hebrew [d] but in Greek) and

[z] See his Preface to Baumgarten's Controverſial Divinity (Halle, 1762.) p. 52. Note 20.

[a] Eſpecially in Vol. I. p. 146, 147, 221. 290.

[b] Theologiſcher Nachlaſs. [c] Pag. 45—72.

[d] The notion entertained by the ancients, that St. Matthew wrote in Hebrew, is aſcribed by Leſſing to the following cauſe. St. Matthew, though he wrote in Greek, made uſe of a Hebrew or Chaldee document, namely the Goſpel according to the Hebrews. Hence this document acquired the name of St. Matthew's Hebrew original, whence it was afterwards ſuppoſed, that St. Matthew was the author of it.

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and alſo St. Mark and St. Luke, derived the principal materials of their own Goſpels, and accordingly tranſlated it more or leſs fully, more or leſs cloſely, into Greek[e]. Leſſing's hypotheſis was ſoon after oppoſed by two very eminent critics, Storr and Grieſbach, who in the works above-mentioned, the one publiſhed in 1786, the other in 1789, advanced very different hypotheſes. But in 1790, it met with the approbation of Niemeyer, Profeſſor of divinity in Halle, who in his Conjecturæ ad illuſtrandum plurimorum N. T. ſcriptorum ſilentium de primordiis vitæ Jeſu Chriſti, ſays, p. 8. 'Jam ſi fides habenda eſt patrum auctoritati, antiquiſſima extitit de vita Jeſu Chriſti narratio, in uſum eorum, qui e Judæis Chriſtiani facti erant, Palæſtinenſium imprimis ſcripta. Hæc narratio variis nominibus inſignitur, quo pertinent Evangelium duodecim Apoſtolorum, Hebræorum, Nazaræorum, ſecundum Matthæum: eademque, niſi me omnia fallunt, *pro fonte habenda eſt, e quo reliqua id genus ſcripta, tanquam rivuli originem ſuam duxerunt.* Further, Niemeyer has not only adopted Leſſing's hypotheſis, but has improved it; and ſince he has in reality laid the foundation of the ſtill greater improvements, which have been made on the hypotheſis of a common Hebrew, or Chaldee original, it is but juſtice to tranſcribe what he has further ſaid on this ſubject, p. 9, 10. 'Cum vero con-

[e] Adler, in a ſhort Latin diſſertation entitled 'Nonnulla Matthæi et Marci enunciata ex indole linguæ Syriacæ explicantur, publiſhed at Copenhagen in the ſame year, in which Leſſing's Theological Relicks were printed, likewiſe explains (p. 24.) the agreement between the Greek Goſpels of St. Matthew and St. Mark, on the ſuppoſition, that they were both derived from the ſame Hebrew or Chaldee original. But Adler has not extended the hypotheſis to St. Luke's Goſpel, though perhaps for no other reaſon, than becauſe the Goſpels of St. Matthew and St. Mark were the only ſubjects of his inquiry. He differs however from Leſſing in reſpect to the original itſelf: for he ſuppoſes, that St. Matthew wrote not in Greek, but in Chaldee, or as it is frequently ſaid, Hebrew, that from St. Matthew's Chaldee original St. Mark made an extract, but that it was afterwards completely tranſlated into Greek.

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contineret hic liber, de quo quærimus, Apoſtolorum de vita Chriſti narrationes, non modo propter argumenti gravitatem credibile eſt, ejus exemplaria in plurimorum Chriſtianorum manibus fuiſſe, quorum maxime debebat intereſſe divinam magiſtri ſui imaginem intueri, verum etiam *ſingulis exemplaribus ea, quæ quiſque aliunde de Chriſto comperta haberet, tanquam auctaria adſcripta eſſe*[f]: ita quidem ut vel Apoſtolorum ævo plures extiterint horum Memorabilium recenſiones. Quod ſi ſumitur, multa facillime explicari poſſunt, quæ, ſublata iſta hypotheſi, admodum obſcuras reddunt Evangeliorum noſtrorum origines. Primum intelligitur conſenſus Matthæi, Marci, Lucæ, per plures Evangeliorum ſuorum partes, non modo in *rerum* quas tractant ſimilitudine, verum etiam *verborum* conſpiratione perſpicuus. Fac centum homines ejuſdem facti fuiſſe teſtes, fac centum ipſos quod viderint mandaſſe literis: conſentient re, different verbis, nec quiſquam caſu factum eſſe judicabit, ſi vel tres aut quatuor ex eorum numero rem ita narraverint, ut per plurimarum periodorum ſeriem verbum verbo reſpondeat. Hoc vero quis ignorat ſexcentis obſervari in Evangeliſtarum commentariis? Atqui hoc mirum non eſt. *Nempe ex eodem hauſerunt fonte.* Memorabilia Chriſti et dicta et facta Hebraice ſcripta, in uſum Græce loquentium, Græca fecerunt. Qui vero factum eſt, ut Lucas alium ſequeretur rerum ordinem, quam Matthæus; ut in Marco plura deſiderentur, in Matthæo, cujus veſtigia premere videtur, obvia? Ut in ſingulis partibus alter altero verboſior, in obſervandis rebus minutis diligentior reperiatur? Quoniam, ut diximus, mira fuit *exemplarium*, quæ iſta Apoſtolorum απομνημονευματα complectebantur, *diverſitas*. Deinde, quoniam liberum fuit iis, quæ ex iſtis Commentariis ſua Evangelia concinnabant, addere quæ ſibi aliunde innotuiſſent, reſecare quæ vel ſubleſtæ fidei, vel minus utilia

[f] This additional ſuppoſition, which was firſt made by Niemeyer, will be found to be of ſingular uſe in explaining many phænomena in our three firſt canonical Goſpels.

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utilia lectoribus, et a ſuo ſcribendi conſilio remota judicarent.'

From the time that Niemeyer publiſhed this diſſertation, the hypotheſis of a common Hebrew or Chaldee original has been daily gaining ground in Germany. In the year following, namely in 1791, it was adopted by Mr. Weber of Tübingen, in his 'Contributions to the hiſtory of the canon of the New Teſtament[g], who likewiſe agrees with Leſſing and Niemeyer in the opinion, that the common Hebrew or Chaldee document was no other, than the Goſpel according to the Hebrews. In the year 1792, was publiſhed at Halle in 8vo. a very ingenious work entitled, 'An Attempt to illuſtrate the hiſtory of the Jewiſh and Chriſtian canon[h],' in which the learned author derives our three firſt canonical Goſpels from a common Hebrew original, but ſuppoſes, not only that St. Matthew wrote in Hebrew, but that the Hebrew Goſpel written by St. Matthew was the original, from which our three firſt Greek canonical Goſpels were derived[i]. In 1793, the theological faculty at Göttingen, as the origin of our canonical Goſpels was a ſubject, which began to gain univerſal attention, and the deciſion of the queſtion muſt neceſſarily lead to many important concluſions, propoſed the following queſtion for a prize diſſertation: 'Quænam ſit origo Evangeliorum Matthæi, Marci, Lucæ et Joannis? ex quibuſnam fontibus eorum auctores hauſerint: quibus maxime lectoribus et quo conſilio ſinguli ſcripſerint; quomodo denique et quo tempore factum ſit, ut quatuor iſta Evangelia majorem, quam

[g] Beyträge zur Geſchichte des neuteſtamentlichen Kanons, Tübingen, 1791, 8vo. See eſpecially, p. 21, 22.

[h] Verſuch einer Beleuchtung der Geſchichte des Jüdiſchen und Chriſtlichen Bibelkanons. The author, who has not mentioned his name, is ſuppoſed to be Corodi, a clergyman in Switzerland, who died in 1793.

[i] Vol. II. p. 150—152. J. E. C. Schmidt, profeſſor at Gieſſen, has ſince adopted the ſame opinion, in a diſſertation printed in the fourth volume of Henke's Magazine (Helmſtadt, 1795) p. 577.

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quam Evangelia, quæ vocant apocrypha, et canonicam auctoritatem conſequerentur?' The prize was adjudged in the following year to Halfeld[k], and the Acceſſit to Ruſſwurm[l], both ſtudents at Gottingen: and both of them adopted the hypotheſis, that our three firſt canonical Goſpels were derived from the ſame Hebrew or Chaldee document or documents, but with this difference, that in the opinion of Halfeld ſeveral documents were uſed by the Evangeliſts, whereas Ruſſwurm ſuppoſes, that they uſed only different copies of one and the ſame document, which he calls the original Goſpel. But Ruſſwurm does not ſuppoſe, either with Leſſing and Niemeyer that this original Goſpel was the Goſpel according to the Hebrews, or with the author of the Attempt to illuſtrate the Canon, that it was written by St. Matthew, ſince he conſiders St. Matthew's Goſpel as derived from it.

CHAP. V.

OF EICHHORN'S HYPOTHESIS IN PARTICULAR.

DURING the time that the diſſertations were preparing for the prize at Gottingen, Eichhorn, whoſe lectures both Halfeld and Ruſſwurm had attended, prepared likewiſe a diſſertation on the origin of our three firſt Goſpels, which he printed in 1794, in the fifth volume of his Univerſal Library of Biblical Literature.

[k] Halfeld's Diſſertation was publiſhed at Göttingen in 1794, under the following title, Commentatio de origine quatuor Evangeliorum, et de eorum canonica auctoritate.

[l] Ruſſwurm did not publiſh his Latin diſſertaton, but tranſlated it into German, and ſo conſiderably augmented it, as to make two ſmall 8vo. volumes, the firſt of which was printed at Ratzeburg, in 1797.

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Literature[m]. As this diſſertation is by far the moſt important of all the eſſays, which have appeared in defence of the hypotheſis of a common Hebrew or Chaldee original, it will be neceſſary to make ſuch extracts from it, as will enable thoſe readers, who are not acquainted with German, to judge of its merits. Eichhorn ſuppoſes that only *one* document was uſed by *all three* Evangeliſts, but he ſuppoſes, that various additions had been made in various copies of it, and that three different copies, thus variouſly enriched, were reſpectively uſed by our three firſt Evangeliſts. Thus far Niemeyer had ſuppoſed; but then Eichhorn goes much deeper into the ſubject, than any of thoſe, who had written before him. For by a very ingenious analyſis of our three firſt Goſpels, he has inveſtigated both the contents of the aſſumed original document, as it exiſted in its primitive ſtate, and the various additions, which were made to it in the copies, which he ſuppoſes were uſed by St. Matthew, St. Mark, and St. Luke. The principle, which he adopts in this inveſtigation, is the following: that all thoſe portions, which are common to all three Evangeliſts were originally contained in the common document; that the ſections, whether great or ſmall, which are common to St. Matthew and St. Mark but not to St. Luke, and at the ſame time occupy places in the Goſpels of St. Matthew and St. Mark, which correſpond to each other, were additions made in the copies uſed by St. Matthew and St. Mark, but not in the copy uſed by St. Luke; and in like manner that the ſections found in the correſponding places of the Goſpels of St. Mark and St. Luke, but not contained in the Goſpel of St. Matthew, were additions made in the copies uſed by St. Mark and St. Luke. Hence, according to Eichhorn, the original document contained the following ſections,

[m] Pag. 759—996. The German title is Allgemeine Bibliothek der bibliſchen Literatur. It is a periodical publication, which was begun in 1787, and contains a real treaſure of biblical criticiſm.

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ſections, which are common to all the three Evangeliſts

1. John the Baptiſt. Mark[n] i. 2—8. Luke iii. 1—18. Matth. iii. 1—12.
2. Baptiſm of Chriſt. Mark i. 9—11. Luke iii. 21, 22. Matth. iii. 13—17.
3. Temptation of Chriſt. Mark i. 12, 13. Luke iv. 1—13. Matth. iv. 1—11.
4. Chriſt's return to Galilee, and arrival at Capernaum. Mark i. 14. Luke iv. 14. Matth. iv. 12, 13.
5. Cure of Peter's mother-in-law. Mark i. 29—34. Luke iv. 38—41. Matth. viii. 14—17.
6. Cure of a leper. Mark i. 40—45. Luke v. 12—16. Matth. viii. 2—4.
7. Cure of a perſon afflicted with the palſy. Mark ii. 1—12. Luke v. 17—26. Matth. ix. 1—8.
8. Call of St. Matthew. Mark ii. 13—22. Luke v. 27—39. Matth. ix. 9—17.
9. Chriſt goes with his diſciples through the corn fields. Mark ii. 23—28. Luke vi. 1—5. Matth. xii. 1—8.
10. Cure of a withered hand. Mark iii. 1—6. Luke vi. 6—11. Matth. xii. 9—15.
11. Preparation for the ſermon on the mount. Mark iii. 7—19. Luke vi. 12—19. Matth. iv. 23—25.
12. Confutation of the opinion that Chriſt caſt out devils by the aſſiſtance of Beelzebub. Mark iii. 20—30. Matth. xii. 22—45. (Perhaps formerly Luke alſo[o]).

13. Arrival

[n] Throughout all the following ſections, which are common to all three Evangeliſts, St. Mark and St. Luke have preciſely the ſame order. But St. Matthew, though he has the ſame arrangement as St. Mark and St. Luke from ſect. 19 to the end, has arranged ſeveral of the eighteen firſt ſections in a different manner. In theſe ſections therefore, as St. Mark and St. Luke agree, Eichhorn follows their order. See what he ſays, § 12.

[o] Eichhorn means only, as appears from what he ſays, p. 860, that this ſection was perhaps in St. Luke's copy of the common document, as well as in the copies uſed by St. Matthew and St. Mark.

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13. Arrival of the mother and brethren of Chriſt. Mark iii. 31—35. Luke viii. 19—21. Matth. xii. 46—50.
14. Parable of the ſower. Mark iv. 1—34. Luke viii. 4—18. Matth. xiii. 1—34.
15. Chriſt croſſes the ſea, and undergoes a ſtorm. Mark iv. 35—41. Luke viii. 22—25. Matth. viii. 18—27.
16. Tranſactions in the country of the Gadarenes. Mark v. 1—20. Luke viii. 26—39. Matth. viii. 28—34.
16. The daughter of Jairus reſtored to life. Mark v. 21—43. Luke viii. 40—56. Matth. ix. 18—26.
18. Chriſt ſends out the twelve Apoſtles. Mark vi. 7—13. Luke ix. 1—6. Matth. x. 1—42.
19. The fame of Chriſt reaches the court of Herod. Matth. xiv. 1—12. Mark vi. 14—29. Luke ix. 7—9.
20. Five thouſand men fed. Matth. xiv. 13—21. Mark vi. 30—44. Luke ix. 10—17.
21. Acknowledgement of the Apoſtles, that Chriſt is the Meſſiah. Matth. xvi. 13—28. Mark viii. 27—ix. 1. Luke ix. 18—27.
22. Transfiguration of Chriſt on the mount. Matth. xvii. 1—10. Mark ix. 2—9. Luke ix. 28—36.
23. Chriſt cures a demoniac, whom his Apoſtles were unable to cure. Matth. xvii. 14—21. Mark ix. 14—29. Luke ix. 37—43.
24. Chriſt foretells his death. Matth. xvii. 22, 23. Mark ix. 90—32. Luke ix. 43—45.
25. Diſpute among the Apoſtles about precedence. Matth. xviii. 1—5. Mark ix. 33—37. Luke ix. 46—48.
26. Chriſt bleſſes children, who are brought to him, and anſwers the queſtion, by what means ſalvation is to be obtained. Matth. xix. 13—30. Mark x. 13—31. Luke xviii. 15—30.
27. Chriſt again foretells his death. Matth. xx. 17—19. Mark x. 32—34. Luke xviii. 31—34.

28. Blind

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28. Blind men at Jericho reſtored to ſight. Matth. xx. 29—34. Mark x. 46—52. Luke xviii. 35—43.
29. Chriſt's public entry into Jeruſalem. Matth. xxi. 1—11. Mark xi. 1—10. Luke xix. 29—44.
30. Chriſt expels the buyers and ſellers from the temple. Matth. xxi. 12—14. Mark xi. 15—17. Luke xix. 45, 46.
31. Chriſt called to account by the chief prieſts and elders for teaching publickly in the temple. He anſwers them, and then delivers a parable. Matth. xxi. 23—27. 33—46. Mark xi. 27—xii. 12. Luke xx. 1—19.
32. On the tribute to Cæſar, and marriage with a brother's widow. Matth. xxii. 15—33. Mark xii. 15—37. Luke xx. 20—40.
33. Chriſt's diſcourſe with the Phariſees relative to the Meſſiah being called Lord by David. Matth. xxii. 41—46. Mark xii. 35—37. Luke xx. 41—45.
34. The Phariſees cenſured by Chriſt. Matth. xxiii. 1, &c. Mark xii. 38—40. Luke xx. 45—47.
35. Chriſt foretells the deſtruction of Jeruſalem. Matth. xxiv. 1—36. Mark xiii. 1—36. Luke xxi. 5—36.
36. Prelude to the account of Chriſt's paſſion. Matth. xxvi. 1—5. Mark xiv. 1, 2. Luke xxii. 1, 2.
37. Bribery of Judas: and the celebration of the Paſſover. Matth. xxvi. 14—29. Mark xiv. 10—25. Luke xxii. 3—23.
38. Chriſt goes to the mount of Olives. Matth. xxvi. 30—46. Mark xiv. 26—42. Luke xxii. 39—46.
39. He is ſeized by a guard from the chief prieſts. Matth. xxvi. 47—58. Mark xiv. 43—54. Luke xxii. 47—55.
40. Peter's denial of Chriſt, &c. Matth. xxvi. 69—xxvii. 19. Mark xiv. 66—xv. 10. Luke xxii. 56—xxiii. 17.

41. The

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41. The crucifixion and death of Chriſt. Matth. xxvii. 20—66. Mark xv. 11—47. Luke xxiii. 18—56.
42. The reſurrection. Matth. xxviii. 1, &c. Mark xvi. 1, &c. Luke xxiv. 1, &c[p].

Theſe were the contents, according to Eichhorn's hypotheſis, of the original document ſuppoſed to have been uſed by St. Matthew, St. Mark, and St. Luke. They contain a ſhort but well connected repreſentation of the principal tranſactions of Chriſt, from his baptiſm to his death[q]: they are ſuch as might be expected in the firſt ſketch of a narrative of Chriſt's miniſtry: and that a document with theſe contents really exiſted before the compoſition of our three firſt Goſpels, is a ſuppoſition, which is attended with no internal improbability.

But though St. Matthew, St. Mark and St. Luke agree in each of theſe forty-two general ſections in relating the ſame principal fact, yet they are not always equally diffuſe in the relation of the concomitant circumſtances. For ſometimes St. Matthew and St. Mark mention circumſtances, which are unnoticed by St.

[p] Of each of theſe forty-two ſections Eichhorn has given a very ingenious analyſis, p. 801—920. The ſections, which are common only to St. Matthew and St. Mark are inveſtigated, p. 921—950: thoſe which are common only to St. Mark and St. Luke, p. 950—960: and thoſe, which are common only to St. Matthew and St. Luke, p. 964—970.

[q] Lardner likewiſe obſerved in his Hiſtory of the Apoſtles and Evangeliſts, Vol. I. ch. x. (Vol. VI. p. 288. ed. 1788), that, if all thoſe ſections which are common to St. Matthew, St. Mark and St. Luke, be ſeparated from the other matter in their Goſpels, 'they contain an entire Goſpel or a complete hiſtory of the miniſtry of Jeſus Chriſt, or, to borrow St. Luke's expreſſion, a hiſtory of all that Jeſus both did and taught, until the day in which he was taken up into heaven.' Lardner then enumerates the principal materials, which are common to St. Matthew, St. Mark and St. Luke, and concludes by ſaying: '*Here are all the integrals of a Goſpel.*' Though the thought therefore, that theſe integrals even exiſted by themſelves in a ſeparate work, did not occur to Lardner, he was not far from it.

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St. Luke; at other times circumſtances are mentioned by St. Matthew and St. Luke, which are unnoticed by St. Mark, and at other times again by St. Mark and St. Luke, which are unnoticed by St. Matthew. Likewiſe each Evangeliſt frequently mentions circumſtances, which are unnoticed by the other two. In theſe forty-two ſections therefore, ſometimes St. Matthew has the ſhorteſt text, at other times St. Mark, at other times St. Luke. But as the forty-two principal facts, which are common to all three Evangeliſts, are ſuppoſed to have been contained in the original document, we muſt likewiſe ſuppoſe in order to be conſiſtent, that this document in each of the forty-two ſections contained only ſo much matter, as is common to all three Evangeliſts. Conſequently, all the circumſtances, which are mentioned by two of the Evangeliſts, but not by the third, and alſo thoſe, which are mentioned by one of them, but not by the other two, muſt be conſidered as additions. Thoſe of the former kind, or the circumſtances mentioned by two of the Evangeliſts in the ſame ſection, but not by the third, muſt have been already noted in the two copies of the common document, which were uſed by thoſe two Evangeliſts, ſince their agreement in making the ſame addition in the ſame place, would otherwiſe remain unexplained. The ſame inference may likewiſe be deduced in reſpect to thoſe ſections, which two Evangeliſts agree in inſerting in the ſame place, in addition to thoſe ſections, which are common to all three. To the original text therefore of the common document, which in its primitive ſtate contained only ſo much matter of the forty-two ſections, as is common to all three Evangeliſts, various additions were made in the ſeveral tranſcripts, which were taken of it[r]. The copy uſed by St. Mat-

[r] Namely, according to Eichhorn's hypotheſis, the proprietors of different copies of this document added in the margin thoſe circumſtances, which had come to their knowledge, but which were unnoticed by the author or authors of the document, and theſe marginal additions were taken by ſubſequent tranſcribers into the text.

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Matthew contained additions, ſome of which had been made likewiſe in the copy uſed by St. Mark, others in the copy uſed by St. Luke: St. Mark's copy contained additions, of which ſome had been made in St. Matthew's, others in St. Luke's copy: and accordingly St. Luke's copy contained additions, of which ſome had been made in St. Matthew's, others in St. Mark's copy. As to the additions, which each Evangeliſt has peculiar to himſelf, they may have been added either wholly or in part in the copy of the original document, which each Evangeliſt uſed, or he may have added them himſelf. In this manner, and not on the ſuppoſition, that the ſucceeding Evangeliſts copied from the preceding, Eichhorn accounts, 1ſt for the matter, which is common to all three, 2dly for the matter, which is common to only two of them, and 3dly for the matter, which is peculiar to each. And it muſt be granted that theſe three kinds of matter *may* be explained on Eichhorn's hypotheſis, which the ſuppoſition, that the ſucceeding Evangeliſts copied from the preceding *does not* explain. For, if we ſuppoſe, that the lateſt of the three writers copied from the other two, the ſuppoſition is ſo far from explaining, why one or both of thoſe two Evangeliſts have matter, which the third has not, that great ingenuity is requiſite to produce even a reconciliation between the ſuppoſition and the phænomena to be explained by it. So far then the hypotheſis of a common original deſerves the preference, as it accounts for what the other hypotheſis does not. And if it can be proved, that the ſucceeding Evangeliſts did not uſe the Goſpels of the preceding, we are reduced to the neceſſity of adopting the other hypotheſis[a], ſince one of the two muſt be adopted, as has been already ſhewn in the firſt ſection. Now it cannot

[a] But even then the queſtion will remain to be determined: In what *form* ſhall we adopt the hypotheſis of a common document? For the forms, which this hypotheſis is capable of aſſuming, are much more numerous, than any one at firſt ſight would imagine.

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cannot be denied that Eichhorn has used very strong arguments in favour of this position[t]: but since certain phænomena in the verbal harmony of the Evangelists, which have been hitherto unnoticed, will be found to be of great importance in the decision of this question, and these phænomena cannot be stated, till the authorities have been produced, on which they are founded, the reader may suspend his judgement, till the authorities have been produced, and the phænomena stated, when this and every other opinion, which has been advanced in respect to the origin of our three first Gospels, will be put to the test.

The next question, which Eichhorn examines, relates to the language, in which the original document was written[u]: and he is decidedly of opinion that it was written, not in Greek, but in Hebrew or Chaldee. For, if it be supposed, that our three first Evangelists drew from the same Greek source, the numerous examples, in which different Greek words are used in their Gospels, to relate the same things, are incapable of explanation, since if the Evangelists agreed in relating the *matter* of their common document, no reason can be assigned for so frequent an alteration of the *words*. But, if we suppose, that the document was Hebrew or Chaldee, that our three first Greek Gospels, where they have matter in common with each other, contain translations of it, and that these translations were made independently of each other, the reason of the Evangelists having so frequently used different, but synonymous Greek expressions in relating the same things, is obvious.

[t] Pag. 766—775. and more particularly in his analysis of the forty-two general sections, in § 23. Also Halfeld, p. 9—39. and Russwurm, § 3—10. of the works above quoted have well argued on this question. See also what Lardner has said on the same side of the question, in his History of the Apostles and Evangelists, Vol. I. ch. x. of the edition printed in 1756, or Vol. VI. p. 223—233. of the edition of his works printed in 1788.

[u] Pag. 781.

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obvious[w]. Thus far the hypothesis appears to answer the purposes, for which it was assumed: but when we come to the examples, in which the Evangelists relate the same things in the *same words*, which must be likewise explained, as well as the examples, in which they relate the same things in different words, Eichhorn's hypothesis is liable to an objection similar to that, which was made above in Sect. 3. to Griesbach's hypothesis; namely, that there are phænomena, for which Eichhorn's hypothesis does not *account*, and that at the utmost nothing more can be attempted, than to *reconcile* with the hypothesis certain phænomena, which ought to be explained by it. Besides, even though it were possible for Greek translators, who translated from the same Hebrew or Chaldee original, and, according to Eichhorn's hypothesis, without any connexion whatsoever with each other[x], to produce translations, which in such numerous and long examples agreed word for word, as we find especially in the Gospels of St. Matthew and St. Mark, and St. Matthew and St. Luke, it will appear hereafter that the phænomena in the verbal agreement of our three first Gospels are of such a particular description, as to be wholly incompatible with the notion of three independent translations of the same original.

[w] Eichhorn further adds, not only that difficulties frequently attend their Greek expressions, which can be removed only by re-translating them into Hebrew, but that examples may be produced, which betray even an inaccuracy of translation. On this subject see Halfeld, p. 48—51.

[x] Eichhorn says, § 14. 'We possess in our three first Gospels three translations of the above-mentioned short life of Christ, which were made independently of each other.

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CHAP. VI.

OF THE AUTHORS, WHO HAVE UNITED BOTH OF THE PRECEDING SUPPOSITIONS.

FROM what has been ſaid in the preceding ſections it appears, that ſome critics adopt the hypotheſis, that the ſucceeding Evangeliſts copied from the preceding, while others reject it, and adopt the hypotheſis of a Hebrew or Chaldee document, as the baſis of our three firſt canonical Greek Goſpels. To theſe may be added a third claſs of critics, who unite both hypotheſes, as Bolten and Herder have done, though the ſyſtems, which theſe two learned writers have framed, are upon the whole very different from each other.

Bolten aſſumes, not only that St. Matthew wrote his Goſpel in Hebrew, but that his Hebrew Goſpel was the ground-work of our three firſt Goſpels[y], and that theſe contain different Greek tranſlations from it: that our *Greek* Goſpel of St. Matthew is a tranſlation of the whole of it, to which perhaps ſome additions were made, that St. Mark's Goſpel contains a Greek extract from it, and that St. Luke's Goſpel likewiſe contains a Greek tranſlation of many parts of it, to which St. Luke himſelf made many additions, which he derived from other ſources. Further Bolten ſuppoſes, that the Greek tranſlation of St. Matthew's Hebrew original was made before the Goſpels of St. Mark and St. Luke were written, and that both St. Mark and St. Luke had recourſe to it[z]. In this manner

[y] It has been already obſerved that this opinion is likewiſe adopted by Corodi, and J. E. C. Schmidt.

[z] This hypotheſis Bolten delivers in the preface to his German tranſlation of St. Matthew's Goſpel publiſhed at Altona in 1792, and in the prefaces to his German tranſlation of the Goſpels of St. Mark and St. Luke, publiſhed at the ſame place, the one in 1795, the other in 1796.

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ner he explains not only thoſe examples, which appear to be different tranſlations of the ſame original, but likewiſe all thoſe examples, in which there is a verbal coincidence. For it may be ſaid, that wherever St. Mark and St. Luke relate the ſame thing, that is related by St. Matthew, but in words different from thoſe, which are uſed in St. Matthew's Greek Goſpel, they tranſlated for themſelves without conſulting that Greek Goſpel, that where they relate the ſame thing in the ſame words, they had recourſe to it, and laſtly, that where St. Mark and St. Luke themſelves have the ſame words, St. Luke had recourſe to St. Mark's Goſpel. But then Bolten's hypotheſis labours on the other hand under all thoſe difficulties, to which every hypotheſis is expoſed, as ſoon as it implies, that one Evangeliſt copied from the other. Even the ſuppoſition, that it was St. Matthew's Hebrew Goſpel, which was the baſis of our three firſt Greek Goſpels, is liable to objection, unleſs we at the ſame time ſuppoſe, that the Goſpel written by St. Matthew was much more conciſe in it's accounts, than the firſt of our Greek Goſpels, and that this was not ſo much a tranſlation of St. Matthew's Hebrew original, as a work, of which the latter ſerved only as the baſis. For if the document, which is ſuppoſed to be the ground-work of the Greek Goſpels of St. Matthew, St. Mark, and St. Luke, was as full in its accounts, as the Greek Goſpel of St. Matthew, it is difficult to aſſign a reaſon, why St. Mark and St. Luke neglected ſo much important matter, to which in this caſe they might have had acceſs, and which deſerved their attention, as much as it deſerved the attention of St. Matthew's Greek tranſlator. Now it is not adviſeable to adopt without neceſſity an hypotheſis, which will almoſt oblige us to ſuppoſe that our firſt Greek Goſpel is not ſo much the work of St. Matthew, as of ſome unknown perſon. Beſides it will appear hereafter, that, if St. Matthew himſelf wrote in Hebrew, the common opinion that the firſt of our Greek Goſpels is a cloſe tranſlation of it, and therefore that

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that it is juſtly entitled to the name, which it bears, will anſwer all the purpoſes, for which hypotheſes have been invented, at leaſt as well as any other opinion.

Herder, the lateſt writer on the origin of our three firſt Goſpels [a], agrees with Eichhorn in aſſuming a common Hebrew or Chaldee Goſpel (Evangelium commune) as the ground-work of our three firſt Greek Goſpels [b], and likewiſe agrees with him in the opinion, that this common Goſpel was neither the Goſpel according to the Hebrews, as Leſſing and Niemeyer ſuppoſe, nor a Hebrew Goſpel written by St. Matthew, as Corodi, J. E. Schmidt, and Bolten ſuppoſe [c]. But in moſt other reſpects Herder's opinion is different from that of Eichhorn. For according to Eichhorn, and indeed according to every other critic, who has adopted a ſimilar hypotheſis, the common Goſpel was a *written document:* but according to Herder it was a mere *verbal* Goſpel, and conſiſted only in the preaching (κηρυγμα) of the firſt teachers of Chriſtianity [c]. And according to the form of this oral Goſpel, or preaching, the written Goſpels of St. Matthew, St. Mark, and St. Luke were regulated: whence aroſe their ſimilarity. It is uſeleſs however, as Herder further aſſerts [d], to examine the *words* uſed in our three firſt Goſpels, for this very reaſon, that they proceeded not from a written document, but from a mere oral Goſpel, or preaching: and accordingly in his opinion [e], whoever attempts by an analyſis of our three firſt Goſpels to diſcover the contents of a ſuppoſed common document, can never ſucceed in the undertaking. Eichhorn however

[a] Herder's hypotheſis is delivered in the third volume of his Chriſtliche Schriften, that is, Chriſtian Writings, (Riga, 1797, 8vo.) p. 303—416).

[b] Pag. 398.

[c] Pag. 330. He ſays alſo, p. 411. that it had been propagated verbally thirty years, when the ſubſtance of it was committed to writing in three different Goſpels.

[d] Pag. 396. [e] Pag. 397.

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ever has not only made the attempt, but appears in his analyſis to have been very ſucceſsful. And if it be true, that a common Goſpel was the baſis of our three firſt canonical Goſpels, it is hardly credible, that it ſhould not have been committed to writing, ſince every Chriſtian, who had once heard ſo important a relation, muſt have wiſhed to write down at leaſt the principal materials of it, had it been only to aſſiſt his own memory. Beſides a mere oral narrative, after it had gone through ſo many different mouths in the courſe of ſo many years, muſt at length have acquired ſuch a variety of forms, that it muſt have ceaſed to deſerve the title of Evangelium commune: and therefore the ſuppoſition, that our three firſt Goſpels were moulded in *one* form, is difficult to be reconciled with the opinion of a mere oral Goſpel, which muſt neceſſarily have aſſumed a diverſity of forms[f]. Another difference between the hypotheſes of Herder and Eichhorn conſiſts in the relation, which our three firſt Greek Goſpels are ſuppoſed to bear to the common Goſpel: for according to Eichhorn, the text of the common Goſpel is ſometimes contained with the feweſt additions in that of St. Matthew, at other times in that of St. Mark, at other times again in that of St. Luke: but Herder ſuppoſes that St. Mark's text in general approaches the neareſt to that of the common original, and conſiders St. Mark's Goſpel as little more than the oral Goſpel committed to writing in Greek[g]. Laſtly, Eichhorn abſolutely rejects the opinion that any one of our three firſt Evangeliſts uſed the Goſpels of the others: but Herder ſuppoſes, that St. Luke uſed both the Greek Goſpel

[f] Though Herder has in ſo many places poſitively aſſerted that the Evangelium commune was propagated only by word of mouth, he ſeems to have been in one place aware of the objections here made: for in p. 378, but in that place alone, he uſes the expreſſion 'Privatſchrift,' which ſignifies a private writing. But if it was once committed to writing, the propagation of it was not merely oral, however private the copies of it may be ſuppoſed to have been kept.

[g] Pag. 331. 339. 414. [h] Pag. 413—415.

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Gospel of St. Mark, and the Hebrew Gospel of St. Matthew, which in his opinion was the same, as that, which was called the Gospel according to the Hebrews, and of which our first Greek Gospel is not a close, but a free translation with alterations.

CHAP. VII.

STATEMENT OF THE PARALLEL AND COINCIDENT PASSAGES OF THE THREE FIRST GOSPELS. RESULT OF THIS STATEMENT: AND AN ACCOUNT OF SEVERAL VERY REMARKABLE PHÆNOMENA IN THE VERBAL HARMONY OF THE THREE FIRST GOSPELS.

SUCH are the various opinions, which are entertained by the learned in respect to the origin of our three first Gospels. Each supposition has its advantages: but not one of all these, in the forms, in which they have been hitherto delivered, answers all the purposes, which ought to be answered by an hypothesis, for none of them accounts for *all* the phænomena, which are observable in our three first Gospels. The supposition, that the succeeding Evangelists copied from the preceding, even if it accounts for the matter, which is common to all three Evangelists, and for the examples of verbal agreement, does not account either for the important matter, which one Evangelist has less than the other, or for the examples of apparent disagreement, or for the examples, in which the same thing is related in different, but synonymous terms. On the other hand, if we reject the supposition, that the succeeding Evangelists copied from the preceding, and suppose that our three first Greek Gospels were derived from the same *Greek* document, this hypothesis, even if it ac-

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counts both for the matter, which the Evangeliſts have in common with each other, and for the matter which they have not in common with each other, and alſo for the examples of verbal agreement, ſtill leaves the numerous examples, in which the Evangeliſts relate the ſame things in different but ſynonymous terms, wholly unexplained. Further, if we adopt the hypotheſis, that our three firſt Greek Goſpels contain three independent tranſlations of the ſame *Hebrew* or *Chaldee* original, however well we may be able to explain the other phænomena, we ſhall never be able to account for the numerous and long examples in which ſometimes St. Matthew and St. Mark, at other times St. Matthew and St. Luke agree word for word[i]. And, if in order to account for their verbal agreement, we ſuppoſe that the Evangeliſts uſed their common document, not in its original language, but only in a Greek tranſlation[k], we ſhall be at a loſs to explain their frequent uſe at other times, not of the ſame, but of ſynonymous expreſſions. Laſtly, if we combine the hypotheſis, that the Evangeliſts uſed a common Hebrew document, with the hypotheſis, that they had recourſe likewiſe, the one to the writings of the other, we ſhall find that ſeveral phænomena, which are explicable by the former hypotheſis alone, are rendered inexplicable by its junction with the latter.

But

[i] Semler in his Remarks on Townſon's Diſcourſes, Vol. I. p. 222. 223. removes at once all difficulty on this head by attributing the verbal harmony of the Evangeliſts to later alterations made by tranſcribers of the Goſpels. But it will appear hereafter that the verbal harmony of our three firſt Goſpels is of ſuch a particular deſcription, that it lay not within the power of tranſcribers to have produced it.

[k] The author of the 'Attempt to illuſtrate the Canon,' adopts this opinion, Vol. II. p. 152. Alſo Profeſſor Vogel at Altorf in his Commentatio de conjecturæ uſu in criſi Novi Teſtamenti (Altorfii, 1795, 4to.), p. 14. where he ſpeaks of the hypotheſis of a common Hebrew or Chaldee document, ſays, 'Si libro uſi ſunt in Evangeliis ſuis conſcribendis, *Græca ejus verſione* uſos eſſe patet ex rarioribus verbis et dicendi formulis, quas in una re deſcribenda ſinguli adhibent.

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But ſince the hypotheſis of a common Hebrew or Chaldee original may be repreſented in a great variety of forms, and is capable of being combined with various other ſuppoſitions, it is not impoſſible, that ſome form and ſome combination, hitherto not made, may ſolve the phænomena of every deſcription. In the following inquiry therefore an attempt will be made to diſcover, if poſſible, ſuch a form and ſuch a combination, as will anſwer the propoſed end. For this purpoſe it will be neceſſary to ſtate, in the firſt place, all the parallel paſſages of our three firſt Goſpels, in which there is a verbal agreement, to analyſe theſe paſſages, and to reduce the manifold phænomena in the verbal agreement and diſagreement of our three firſt Goſpels to certain claſſes. We ſhall then have a very accurate touchſtone, by which not only any general hypotheſis, but each particular form of it may be tried. That is, if we apply to it the hypotheſis, that the ſucceeding Evangeliſts copied from the preceding, we ſhall be able to judge of each particular caſe of that general ſuppoſition. And if we apply to it the hypotheſis, that a Hebrew or Chaldee document was the baſis of our three firſt Goſpels, we ſhall be equally well able to judge of the validity or invalidity of each particular form, in which this general ſuppoſition may be repreſented. We ſhall be able to determine, whether it is poſſible that our three firſt Goſpels contain three tranſlations from a Hebrew document made independently of each other: and, if it ſhall be found that they do not, we ſhall be able further to determine even the particular connexion, which ſubſiſted between them. We ſhall be able to decide on the queſtions, whether the Evangeliſts themſelves uſed copies of the ſuppoſed Hebrew document, or whether they had only Greek tranſlations of it; whether one of them uſed the original, and the other two a tranſlation, or whether one only uſed a tranſlation, and the other two the original, with

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with many others of the ſame kind[l]. For the phænomena in the verbal harmony of the Evangeliſts, as will appear hereafter, afford ſo ſevere a teſt, that no other aſſignable cauſe, than that by which the effects were really produced, can be expected to account for them. And if it ſhall appear on actual trial, that only one among the numerous forms of the general hypotheſis anſwers our purpoſe, we may be certain that none of the others can be true. But whether that, which does explain the phænomena in the verbal agreement and diſagreement[m] of the Evangeliſts, is itſelf the true one, depends again on the queſtion, whether it accounts for the contents and arrangement of the Goſpels.

In the following Table of parallel and coincident paſſages, the ſtatements will be made according to the ſections adopted by Eichhorn[n]. It will conſiſt of four diviſions: in the firſt of which will be contained the ſections which are common to all three Evangeliſts, in the ſecond the ſections which are common only to St. Matthew and St. Mark, in the third the ſections common only to St. Mark and St. Luke, and in the fourth diviſion will be contained the ſections, which are common only to St. Matthew and St. Luke. But as the deſign of the following Table is to repreſent at one view the parallel paſſages, which have a verbal agreement, all thoſe ſections will of courſe be omitted, which furniſh no examples of verbal agreement, and in the ſections, which furniſh ſuch examples, thoſe examples

[l] Even Eichhorn, who has diſplayed ſo much critical ability and penetration in his Analyſis of our three firſt Goſpels, leaves theſe queſtions undecided for want of ſufficient data. The only determinate poſition which he aſſumes is, that the three tranſlations were made independently of each other. See page 784.

[m] By 'verbal diſagreement' I underſtand the uſe of different words in relating the ſame things.

[n] Several ſections however will be added to the catalogue of thoſe, which are common only to St. Matthew and St. Luke.

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examples only will be quoted. Conſequently, in all thoſe ſections which are wholly omitted, and alſo in the omitted parts of the noticed ſections, the matter which is common either to all three Evangeliſts, or to any two of them may be conſidered as delivered in different words°.

° Unleſs I have overlooked ſome examples of parallel paſſages delivered in the ſame words, which however I have endeavoured to avoid, as much as poſſible, having carefully compared our three firſt Goſpels ſeveral times.

TABLE

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TABLE

Of Parallel and Coincident Passages in the Gospels of St. Matthew, St. Mark, and St. Luke.

FIRST DIVISION.

EXAMPLES IN THE XLII. SECTIONS COMMON TO ALL THREE.

SECT. I.

John the Baptiſt.

Matth. iii. 1—12.	Mark i. 2—8.
3. Φωνη βοωντος εν τη ερημω· ετοιμασατε την ὁδον κυριυ, ευθειας ποιειτε τας τριβυς αυτυ.	3. Φωνη βοωντος εν τη ερημω· ετοιμασατε την ὁδον κυριυ, ευθειας ποιειτε τας τριβυς αυτυ.
6. Και εβαπτιζοντο εν τω Ιορδανη ὑπ' αυτυ εξομολογυμενοι τας ἁμαρτιας αὐτων.	5. Και εβαπτιζοντο παντες εν τω Ιορδανη [b] ποταμω ὑπ' αυτυ εξομολογυμενοι τας ἁμαρτιας αὐτων.
7. Γεννηματα εχιδνων τις ὑπεδειξεν ὑμιν φυγειν απο της μελλυσης ὀργης;	This part of the addreſs of John the Baptiſt to the Phariſees and Sadducees is not in St. Mark's Goſpel.
8, 9. Ποιησατε ὁν καρπὸς [c] ἀξιυς της μετανοιας· και μη δοξητε λεγειν εν ἑαυτοις, πα-	

TABLE

Of Parallel and Coincident Passages in the Gospels of St. Matthew, St. Mark, and St. Luke.

FIRST DIVISION.

EXAMPLES IN THE XLII. SECTIONS COMMON TO ALL THREE.

SECT. I.

John the Baptiſt.

Luke iii. 1—18.

4. Φωνη βοωντος εν τη ερημῳ· ετοιμασατε την ὁδον κυριου, ευθειας ποιειτε τας τριβους αυτου [a].

5, 6. A continuation of the quotation from Iſaiah xl.

To this verſe there is nothing which correſponds in St. Luke's text.

7. Γεννηματα εχιδνων τις ὑπεδειξεν ὑμιν φυγειν απο της μελλουσης ὀργης;

8. Ποιησατε ουν καρπους ἀξιους της μετανοιας· και μη ἀρξησθε λεγειν εν ἑαυτοις, πα-

REMARKS.

[a] In this quotation from Iſai. xl. 3. all three differ from the LXX. and likewiſe from the Hebrew, and all three agree in the ſame deviation. Inſtead of τας τριβους αυτου, the LXX. has τας τριβους του Θεου ἡμων, and the Hebrew מסלה לאלהינו. However it may be ſaid that in the original Hebrew document, which formed the baſis of the three firſt Goſpels, לו was uſed, and that hence aroſe their agreement with each other, in their deviation from the LXX. St. Luke has continued the quotation from Iſaiah xl. and quoted not only ver. 3. but alſo ver. 4, 5. agreeing throughout preciſely with the LXX. according to the Alexandrine MS. with the exception of the words juſt noted, in which he agrees with St. Matthew and St. Mark. Nor has the text of the Vatican MS. any other difference, beſide παιδια, inſtead of ὁδους λειας.

[b] Grieſbach's text is Και εβαπτιζοντο εν τῳ Ιορδανῃ.

[c] Grieſbach's text is καρπον αξιον.

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Matth. iii. 1—12.

τερα εχομεν τον Αβρααμ· λεγω γαρ ὑμιν, οτι δυναται ὁ Θεος εκ των λιθων τυτων εγειραι τεκνα τῳ Αβρααμ.

10. Ηδη δε και ἡ αξινη προς την ριζαν των δενδρων κειται· πᾶν ὺν δενδρον μη ποιουν καρπον καλον εκκοπτεται και εις πυρ βαλλεται.

11. Εγω μεν βαπτιζω ὑμας εν ὑδατι εις μετανοιαν· ὁ δε οπισω μὺ ερχομενος ισχυροτερος μὺ ες-ιν, ὃ ὐκ ειμι ἱκανος τα ὑποδηματα βας-ασαι· αυτος ὑμας βαπτισει εν πνευματι ἁγιῳ και πυρι.

12. Ου το πτυον εν τῃ χειρι αυτυ, και διακαθαριει την αλωνα αυτυ· και συναξει τον σιτον αὐτυ[d] εις την αποθηκην, το δε αχυρον κατακαυσει πυρι ασβες-ῳ.

Mark i. 2—8.

This part of the addreſs of John the Baptiſt to the Phariſees and Sadducees is not in St. Mark's Goſpel.

7. ερχεται ὁ ισχυροτερος μὺ οπισω μὺ, ὃ ὐκ ειμι ικανος κυψας λυσαι τον ἱμαντα των ὑποδηματων αυτυ.

To this verſe there is nothing which correſponds in St. Mark's Goſpel.

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Luke iii. 1—18.

τερα εχομεν τον Αβρααμ· λεγω γαρ ὑμιν, οτι δυναται ὁ Θεος εκ των λιθων τυτων εγειραι τεκνα τῳ Αβρααμ.

9. Ηδη δε και ἡ αξινη προς την ριζαν των δενδρων κειται· παν ουν δενδρον μη ποιουν καρπον καλον εκκοπτεται και εις πυρ βαλλεται.

10—15. An inſertion made by St. Luke alone.

16. Εγω μεν ὑδατι βαπτιζω ὑμας· ερχεται δε ὁ ισχυροτερος μου, ὑ ουκ ειμι ικανος λυσαι τον ἱμαντα των ὑποδηματων αυτυ· αυτος ὑμας βαπτισει εν πνευματι ἁγιῳ και πυρι.

17. Ου το πτυον εν τῃ χειρι αυτυ, και διακαθαριει την ἁλωνα αυτυ· και συναξει τον σιτον εις την αποθηκην αὐτυ [c], το δε αχυρον κατακαυσει πυρι ασβεστῳ.

REMARKS.

[d] Grieſbach has rejected αυτυ. N.B. For the ſake of abbreviation Grieſbach's text will, in the following remarks, be denoted by *G.*

[e] Here αυτυ is not contained in D. 13. 19. Copt. Cant.

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SECT. III.

Temptation of Chriſt.

Matth. iv. 4—11.

4. Γεγραπται, ουκ επ' αρτῳ μονῳ ζησεται ὁ ανθρωπος αλλ' επι παντι ρηματι εκπορευομενῳ δια στοματος Θεου.

5, 6. Τοτε παραλαμβανει αυτον ὁ διαβολος εις την αγιαν πολιν· και ἱστησιν αυτον επι το πτερυγιον του ἱερου[a]. Και λεγει αυτῳ ει υἱος ει του Θεου, βαλε σεαυτον κατω· γεγραπται γαρ, ὁτι τοις αγγελοις αὐτου εντελειται περι σου· και επι χειρων αρουσι σε, μηποτε προσκοψῃς προς λιθον τον ποδα σου·

10. Τοτε λεγει αυτῳ ὁ Ιησους ὑπαγε[d] Σατανε· γεγραπται γαρ κυριον τον Θεον σου προσκυνησεις, και αυτῳ μονῳ λατρευσεις[g].

Mark i. 12, 13.

To that, which is quoted in this ſection from St. Matthew and St. Luke, there is nothing, which correſponds in St. Mark[h].

SECT. III.

Temptation of Chriſt.

Luke iv. 1—13.

4. Γεγραπται, ὁτι ȣκ επ' αρτῳ μονῳ ζησεται ὁ ανθρωπος αλλ' επι ωαντι ρηματι Θεȣ

9, 10, 11. Και ηγαγεν αυτον εις Ιερȣσαλημ, και ες-ησεν αυτον επι το ωτερυγιον τȣ ἱερȣ· και ειπεν αυτῳ, ει ὁ[b] υἱος ει τȣ Θεȣ, βαλε σεαυτον εντευθεν κατω· γεγραπται γαρ ὁτι τοις ἀγγελοις ἀυτȣ εντελειται ωερι σȣ, τȣ διαφυλαξαι σε· και ὁτι[c] επι χειρων αρȣσι σε μηποτε ωροσκοψῃς ωρος λιθον τον ωοδα σȣ.

8. Και αποκριθεις αυτῳ ειπεν ὁ Ιησȣς, ὑπαγε οπισω μȣ Σαταναˢ. γεγραπται γαρ[f] ωροσκυνησεις κυριον τον Θεον σȣ· και αυτῳ μονῳ λατρευσεις,

REMARKS.

[a] The expreſſion ωτερυγιον τȣ ἱερȣ deſerves particularly to be noted. Πτερυγιον occurs in no other place, either in St. Matthew's or St. Luke's Goſpel, nor indeed in any other paſſage throughout the whole N. T. It ſometimes occurs in the LXX. but is never applied to a building: nor is it ever applied in this manner in any claſſic author. Is it credible then, that two independent tranſlators ſhould agree in tranſlating the ſame Hebrew expreſſion, in the ſame place, by the ſame Greek expreſſion, ωτερυγιον τȣ ἱερȣ, when that Greek expreſſion is ſo very unuſual, that it has hitherto been diſcovered in no other author, either ſacred or profane, and they themſelves have never uſed it on any other occaſion?

[b] — ὁ. *G.*
[c] — ὅτι. *G.*
[d] + οπισω μȣ. *G.*
[e] — ὑπαγε οπισω μȣ Σατανα. *G.*
[f] — γαρ. *G.*

[g] The words of the LXX. Deut. vi. 13. are Κυριον τον Θεον σȣ φοβηθηση, και αυτῳ μονῳ λατρευσεις. Alſo, Deut. x. 20. Κυριον τον Θεον σȣ φοβηθηση, και αυτῳ λατρευσεις. Both St. Matthew and St. Luke have ωροσκυνησεις inſtead of φοβηθηση: and thus not only differ from the LXX. but agree with each other in this difference. The other quotations in this ſection are of leſs conſequence, becauſe they agree with the LXX.

[h] It may be here obſerved once for all, that where a vacant ſpace is left in any of the columns, and no particular mention is made, that the Goſpel, which belongs to that column, has leſs there, than the other two, it may be inferred that the ſame thing is related, but in different words, and that on this account only no quotation is made.

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SECT. VI.

Cure of a leper.

Matth. viii. 2—4.

2. Κυριε, εαν θελης δυνασαι με καθαρισαι·

3. Και εκτεινας την χειρα ἡψατο αὐτυ ὁ Ιησυς, λεγων θελω καθαρισθητι.
και ευθεως εκαθαρισθη αυτυ ἡ λεπρα.

4. Και λεγει αυτῳ ὁ Ιησυς, ὁρα μηδενι ειπης· αλλ' ὑπαγε σεαυτον δειξον τῳ ἱερει, και ωροσενεγκε το δωρον, ὁ ωροσεταξε Μωσης εις μαρτυριον αυτοις.

Mark i. 40—45.

40. Εαν θελης δυνασαι με καθαρισαι.

41. Ὁ δε Ιησυς σπλαγχνισθεις εκτεινας την χειρα ἡψατο αυτυ, και λεγει αυτῳ, θελω καθαρισθητι.

42. Και ειποντος αυτυ[a], ευθεως απηλθεν απ' αυτυ ἡ λεπρα, και εκαθαρισθη[b].

43. An addition in St. Mark, not contained either in St. Matthew or in St. Luke.

44. Και λεγει αυτῳ ὁρα μηδενι μηδεν[c] ειπης, αλλ' ὑπαγε σεαυτον δειξον τῳ ἱερει, και ωροσενεγκε ωερι τυ καθαρισμυ συ ἁ ωροσεταξε Μωσης εις μαρτυριον αυτοις[d].

45. Here is an addition in St. Mark and St. Luke not contained in St. Matthew: but in this addition the words used by St. Mark are very different from those of St. Luke, ch. v. 15, 16.

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SECT. VI.

Cure of a leper.

Luke v. 12—16.

12. Κυριε, εαν θελης δυνασαι με καθαρισαι.

13. Και εκτεινας την χειρα ηψατο αυτυ, ειπων, Θελω καθαρισθητι
και ευθεως ἡ λεπρα απηλθεν απ' αυτυ.

14.
αλλα απελθων δειξον σεαυτον τῳ ἱερει, και προσενεγκε περι τυ καθαρισμυ συ καθως προσεταξε Μωσης εις μαρτυριον αυτοις.

15, 16.

REMARKS.

[a] Ειποντος αυτυ is not in B.D.L. 69. 102. Syr. Ar. p. Perſ. p. Copt. cant. veron. vere. colb. corb. 2. germ. 1.

[b] In this verſe St. Mark's text contains partly that of St. Luke, partly that of St. Matthew.

[c] — μηδεν. A. D. L. 33. 69. 124. Ev. 19. al. 4. MS. e. x. χ. Syr. Arm. Vulg. It. Vict. Theophyl.

[d] Here St. Mark's text contains partly St. Matthew's and partly St. Luke's. He agrees with St. Luke in περι τυ καθαρισμυ συ: in the reſt of the verſe he agrees with St. Matthew. Whether examples of this kind prove that, St. Mark copied partly from St. Matthew and partly from St. Luke, or whether they may be explained even on the hypotheſis that none of the three Evangeliſts ſaw each other's writings, is a queſtion to be conſidered hereafter.

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SECT. VII.

Cure of a perſon afflicted with the palſy

Matth. ix. 1—8.

2. Και ιδων ὁ Ιησυς την πιςιν αυτων, ειπε τῳ παραλυτικῳ, θαρσει τεκνον, αφεωνται σοι αἱ ἁμαρτιαι συ;

4, 5.

Τι γαρ ες̃ιν ευκοπωτερον, ειπειν αφεωνται σοι[c] αἱ ἁμαρτιαι, η ειπειν, εγειραι,

και περιπατει;

6. Ἱνα δε ειδητε ὁτι εξουσιαν εχει ὁ υἱος τυ ανθρωπυ επι της γης αφιεναι ἁμαρτιας, κ.τ.λ.

Mark ii. 1—12.

5. Ιδων δε ὁ Ιησυς την πιςιν αυτων, λεγει τῳ παραλυτικῳ, τεκνον, αφεωνται σοι αἱ ἁμαρτιαι συ[a];

8, 9. Τι ταυτα διαλογιζεσθε εν ταις καρδιαις ὑμων; τι ες̃ιν ευκοπωτερον, ειπειν τῳ παραλυτικῳ αφεωνται σοι[c] αἱ ἁμαρτιαι, η ειπειν, εγειραι[d] και[e] αρον συ τον κραββατον, και περιπατει;

10. Ἱνα δε ειδητε ὁτι εξουσιαν εχει ὁ υἱος τυ ανθρωπυ αφιεναι επι της γης[g] ἁμαρτιας, κ.τ.λ.

SECT. VIII.

Call of St. Matthew to the apoſtleſhip.

Matth. ix. 9—17.

10. Και εγενετο, αυτυ ανακειμενυ εν τῃ οικιᾳ, και ιδυ πολλοι τελωναι και ἁμαρτωλοι ελθοντες συνανεκειντο τῳ Ιησυ και τοις μαθηταις αυτυ.

Mark ii. 13—22.

15. Και εγενετο εν τῳ κατακεισθαι αυτον εν τῃ οικιᾳ αυτυ, και πολλοι τελωναι και ἁμαρτωλοι συνανεκειντο τῳ Ιησυ και τοις μαθηταις αυτυ· ησαν γαρ πολλοι, και ηκολουθησαν αυτῳ.

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SECT. VII.

Cure of a perſon afflicted with the palſy.

Luke v. 17—26.

20. Και ιδων την πιςιν αυτων ειπεν αυτῳ[b], ανθρωπε, αφεωνται σοι αἱ ἁμαρτιαι συ;

22, 23. Τι διαλογιζεσθε εν ταις καρδιαις ὑμων; τι ες-ιν ευκοπωτερον, ειπειν, αφεωνται σοι αἱ ἁμαρτιαι συ, η ειπειν εγειραι[f]

και περιπατει;

24. Ἱνα δε ειδητε ὁτι εξουσιαν εχει ὁ ὑιος τυ ανθρωπυ επι της γης αφιεναι ἁμαρτιας, κ.τ.λ.

REMARKS.

[a] Grieſbach's text is αφεωνται συ αἱ ἁμαρτιαι.

[b] Grieſbach has rejected αυτῳ.

[c] In Grieſbach's text is συ.

[d] Εγειρε. *G.*

[e] — και. *G.*

[f] Εγειρε. *G.*

[g] Επι της γης αφιεναι. *G.*

SECT. VIII.

Call of St. Matthew to the apoſtleſhip.

Luke v. 27—39.

REMARKS.

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Matth. ix. 9—17.

11. Και ιδοντες οι Φαρισαιοι

ειπον τοις μαθηταις αυτυ, διατι μετα των τελωνων και ἁμαρτωλων εσθιει ὁ διδασκαλος ὑμων;

12, 13. Ο δε Ιησυς ακυσας, ειπεν αυτοις· υ χρειαν εχυσιν οι ισχυοντες ιατρυ, αλλ' οι κακως εχοντες· πορευθεντες δε μαθετε, τι ες-ιν, ελεον θελω, και υ θυσιαν· υ γαρ ηλθον καλεσαι δικαιυς, αλλ' ἁμαρτωλυς εις μετανοιαν [b].

15. Ελευσονται δε ἡμεραι ὁταν απαρθη [c] απ' αυτων ὁ νυμφιος, και τοτε νης-ευσυσιν.

16. Ουδεις δε επιβαλλει επιβλημα ρακυς αγναφυ επι ἱματιῳ παλαιῳ· αιρει γαρ το πληρωμα αυτυ απο τυ ἱματιυ, και χειρον σχισμα γινεται.

17. και αμφοτερα [g] συντηρυνται.

Mark ii. 13—22.

16. Και οι γραμματεις, και οι Φαρισαιοι ιδοντες αυτου εσθιοντα μετα των τελωνων και ἁμαρτωλων, ελεγον τοις μαθηταις αυτυ· τι ὁτι μετα των τελωνων και ἁμαρτωλων εσθιει και πινει [a];

17. Και ακυσας ὁ Ιησυς λεγει αυτοις· υ χρειαν εχυσιν οι ισχυοντες ιατρυ, αλλ' οι κακως εχοντες.

υκ ηλθον καλεσαι δικαιυς αλλ' ἁμαρτωλυς εις μετανοιαν [b].

20. Ελευσονται δε ἡμεραι ὁταν απαρθη απ' αυτων ὁ νυμφιος, και τοτε νης-ευσυσιν εν εκειναις ταις ἡμεραις [d].

21. Και [e] υδεις επιβλημα ρακυς αγναφυ επιρραπτει επι ἱματιῳ παλαιῳ· ει δε μη, αιρει τ̣ο πληρωμα αυτυ το καινον τυ παλαιυ, και χειρον σχισμα γινεται.

22. Και υδεις βαλλει οινον νεον εις ασκυς παλαιυς· ει δε μη, ρησσει ὁ οινος ὁ νεος τυς ασκυς, και ὁ οινος εκχειται, και οι ασκοι απολυνται· αλλα οινον νεον εις ασκυς καινυς βλητεον [f].

Luke v. 27—39.

35. Ελευσονται δε ἡμεραι και ὁταν απαρθη απ' αυτων ὁ νυμφιος, τοτε νηστευσουσιν εν εκειναις ταις ἡμεραις.

37, 38. Και ουδεις βαλλει οινον νεον εις ασκους παλαιους· ει δε μηγε ρηξει ὁ νεος οινος τους ασκους, και αυτος εκχυθησεται, και οἱ ασκοι απολουνται· αλλα οινον νεον εις ασκους καινους βλητεον· και αμφοτεροι συντηρουνται.

REMARKS.

[a] Ver. 15, 16. St. Mark's text is that of St. Matthew, with additions.

[b] Grieſbach has rejected εις μετανοιαν from the text both of St. Matthew and of St. Mark.

[c] All three Evangeliſts agree in this place in uſing the verb απαιρω, though they have never uſed it on any other occaſion. But, what is moſt remarkable, they all agree in uſing it in the paſſive voice, though απαιρω, in the active voice, ſignifies 'diſcedo.' Απαιρω occurs nearly 100 times in the LXX. but is never uſed there in the paſſive: nor have I ever ſeen an inſtance quoted from a claſſic author. Is it probable then that ὁταν απαρθη would have been uſed in all three texts, if they contained three independent tranſlations?

[d] Εν εκεινη τη ἡμερα. G.

[e] — Και. G.

[f] In this ſection St. Mark's text agrees partly with that of St. Matthew, partly with that of St. Luke.

[g] Αμφοτεροι. G.

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SECT. IX.

Chriſt goes with his diſciples through the corn fields.

Matth. xii. 1—8.

3. Ουκ ανεγνωτε τι εποιησε Δαβιδ, ὁτε επεινασεν αυτος [a] και οἱ μετ' αυτυ;

4. Πως εισηλθεν εις τον οικον τυ Θευ,
και τους αρτους της προθεσεως εφαγεν, ὁς ουκ εξον ην αυτῳ φαγειν, ουδε τοις μετ' αυτυ, ει μη τοις ἱερευσι μονοις;

Mark ii. 23—28.

25. Ουδεποτε ανεγνωτε τι εποιησε Δαβιδ, ὁτε χρειαν εσχε, και επεινασεν αυτος και οἱ μετ' αυτυ;

26. Πως εισηλθεν εις τον οικον τυ Θευ επι Αβιαθαρ τυ αρχιερεως, και τους αρτους της προθεσεως εφαγεν ὁς ουκ εξεστι φαγειν [b],
ει μη τοις ἱερευσι;

27, 28. Και ελεγεν αυτοις.

Here follows a paſſage not contained either in St. Matthew or in St. Luke.

ὡστε κυριος εστιν ὁ ὑιος τυ ανθρωπυ και τυ σαββατυ [c].

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SECT. IX.

Chriſt goes with his diſciples through the corn fields.

Luke vi. 1—5.

REMARKS.

[a] — αυτος. G.

5. Και ελεγεν αυτοις,

[b] Hitherto St. Mark's text is that of St. Matthew with additions: but in this place it has not ουδε τοις μετ' αυτου. However at the end of this verſe St. Mark has added και ειδωκε και τοις συν αυτω ουσι.

ὅτι κυριος εστιν ὁ υἱος του ανθρωπου και του σαββατου.

[c] In this ſection again St. Mark's text agrees partly with that of St. Matthew, partly with that of St. Luke.

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SECT. X.

Cure of a withered hand.

Matth. xii. 9—15.

11. Similar queſtion: but very different words.

13. Τοτε λεγει τω ανθρωπω, εκτεινον την χειρα συ· και εξετεινε. και αποκατεσταθη ὑγιης ὡς ἡ αλλη.

Mark iii. 1—6.

4. Εξεστι τοις σαββασιν αγαθοποιησαι, η κακοποιησαι; ψυχην σωσαι, η αποκτειναι;

5. Και περιβλεψαμενος αυτους μετ' ὀργης, συλλυπουμενος επι τη πωρωσει της καρδιας αυτων, λεγει τω ανθρωπω, εκτεινον την χειρα σου· και εξετεινε· και αποκατεσταθη ἡ χειρ αυτου ὑγιης ὡς ἡ αλλη[b].

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SECT. X.

Cure of a withered hand.

Luke vi. 6—11.

9. Εξεστι τοις σαββασιν αγαθοποιησαι, η κακοποιησαι; ψυχην σωσαι, η απολεσαι[a];

10. Και περιβλεψαμενος παντας αυτους,

ειπε τω ανθρωπω, εκτεινον την χειραν σου· ὁ δε εποιησεν ουτω· και αποκατεσταθη ἡ χειρ αυτου ὑγιης[c] ὡς ἡ αλλη.

REMARKS.

[a] αποκτειναι. G.

[b] — ὑγιης ὡς ἡ αλλη. G.

[c] — ὑγιης. G.

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SECT. XIV.

Parable of the ſower *.

Matth. xiii. 1—20. Mark iv. 1—20. Luke viii. 4—15.

Matth. xiii.

3. Ιδε, εξηλθεν ὁ σπειρων, τε σπειρειν.

4. Και εν τῳ σπειρειν αυτον, ἁ μεν επεσε παρα την ὁδον και ηλθε τα πετεινα, και κατεφαγεν αυτα.

5. Αλλα δε επεσεν επι τα πετρωδη, ὁπε ȣκ ειχε γην πολλην· και ευθεως εξανετειλε, δια το μη εχειν βαθος γης.

6. Ἡλιε δε ανατειλαντος, εκαυματισθη, και δια το μη εχειν ριζαν, εξηρανθη [c].

7. Αλλα δε επεσεν επι τας ακανθας· και ανεβησαν αἱ ακανθαι, και ανεπνιξαν αυτα.

8, 9. Αλλα δε επεσεν επι την γην την καλην· και εδιδε καρπον·

ὁ μεν ἑκατον, ὁ δε ἑξηκοντα, ὁ δε τριακοντα.

ὁ εχων ωτα ακȣειν ακȣετω [g].

Mark iv.

3. Ιδε, εξηλθεν ὁ σπειρων, τε σπειραι·

4. Και εγενετο εν τῳ σπειρειν, ὁ μεν επεσε παρα την ὁδον· και ηλθε τα πετεινα τȣ ȣρανȣ [a] και κατεφαγεν αυτο [b].

5. Αλλο δε επεσεν επι το πετρωδες, ὁπε ȣκ ειχε γην πολλην· και ευθεως εξανετειλε δια το μη εχειν βαθος γης.

6. Ἡλιȣ δε ανατειλαντος εκαυματισθη, και δια το μη εχειν ριζαν, εξηρανθη.

7. Και αλλο επεσεν εις τας ακανθας· και ανεβησαν αἱ ακανθαι, και συνεπνιξαν αυτο, και καρπον ȣκ εδωκε [d].

8, 9. Και αλλο επεσεν εις την γην την καλην· και εδιδε καρπον
αναβαινοντα και αυξανοντα· και εφερεν [e]
εν τριακοντα, και εν ἑξηκοντα και εν ἑκατον.
και ελεγεν αυτοις [f],
ὁ εχων ωτα ακȣειν ακȣετω.

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SECT. XIV.

Parable of the ſower *.

REMARKS.

* This ſection, according to Eichhorn's ſtatement, includes Matth. xiii. 1—34. Mark iv. 1—34. Luke viii. 4—18. But I have ſhortened theſe portions, becauſe the parable of the ſower, including even the explanation of it, extends no further, than Matth. xiii. 23. Mark iv. 20. Luke viii. 15. The remaining part of theſe portions relates to different ſubjects, which are moreover not common to all three Evangeliſts, for Mark iv. 21—25. Luke viii. 16—18. is peculiar to St. Mark and St. Luke. Mark iv. 26—32. Matth. xiii. 24—32. contains parables, which are not in St. Luke.

a —Τῳ ὑρανῳ. G. and no doubt can be made that this addition was not originally contained in St. Mark's text.

b St. Mark uſes, throughout, the ſingular number ὁ, αυτο, &c. inſtead of ἁ, αυτα, &c. as St. Luke has done, who has likewiſe the ſingular number. But in other reſpects the words of St. Luke are for the moſt part different from thoſe of St. Matthew and St. Mark.

c To this verſe there is nothing which correſponds in St. Luke's text.

d Καὶ καρπον ουκ ἐδωκε is an addition made by St. Mark to St. Matthew's text.

e Another addition made by St. Mark.

f A third addition made by St. Mark. Αυτοις however is rejected by Grieſbach.

g The cloſe agreement between St. Matthew and St. Mark throughout this whole relation, not only in the choice of the words, but likewiſe in their poſition (with the exception of the numbers 100, 60, 30, ver 8. which St. Mark has in an aſcending, St. Matthew in a deſcending ſeries) is the more remarkable, becauſe the words uſed by St. Luke, if we except a part of the firſt verſe, and ὁ ἐχων ωτα ακουειν ακουετω at the cloſe of the relation, are very different. St. Matthew's Greek text therefore and that of St. Luke may be two independent tranſlations of the ſame Hebrew or Chaldee text: but this cannot be the caſe with that of St. Mark.

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In the remaining part of this section, which contains the explanation of the parable, St. Matthew and St. Mark have the same words in only one or two detached places: and what is remarkable, though St. Mark had used ὁ, αυτο, &c. where St. Matthew had ἁ, αυτα, &c. he now uses the plural, and St. Matthew the singular number, as

Matth. xiii.	Mark iv.
22. Και ἡ μεριμνα τȣ αιωνος τȣτȣ, και ἡ απατη τȣ πλȣτȣ	19. Και αἱ μεριμναι τȣ αιωνος τȣτȣ[b] και ἡ απατη τȣ πλȣτȣ | an addition in St. Mark. |
συμπνιγει τον λογον και ακαρπος γινεται.	συμπνιγȣσι τον λογον και ακαρπος γινεται.

SECT. XX.

Five thousand fed with five loaves and two fishes.

Matth. xiv. 13—21.	Mark vi. 30—44.
19. Και λαβων τȣς πεντε αρτȣς, και τȣς δυο ἰχθυας, ἀναβλεψας εις τον ȣρανον ευλογησε· και κλασας, κ.τ.λ.	41. Και λαβων τȣς πεντε αρτȣς, και τȣς δυο ἰχθυας, αναβλεψας εις τον ȣρανον, ευλογησε· και κατεκλασε[a] τȣς αρτȣς, και εδιδȣ τοις μαθηταις αὐτȣ ἱνα παραθωσιν αυτοις· και τȣς δυο ἰχθυας εμεριτε πασιν.
20. Και εφαγον παντες, και εχορτασθησαν· και ἠραν το περισσευον των κλασματων δωδεκα κοφινȣς πληρεις.	42, 43. Και εφαγον παντες, και εχορτασθησαν. και ἠραν κλασματων δωδεκα κοφινȣς πληρεις[b].

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REMARK.

[h] — Τουτω. *G.*

SECT. XX.

Five thouſand fed with five loaves and two fiſhes.

Luke ix. 10—17.

16. Λαβων δε τους πεντε αρτους, και τους δυο ιχθυας, αναβλεψας εις τον ουρανον, ευλογησεν αυτους· και κατεκλασε, και εδιδου τοις μαθηταις παρατιθεναι τω οχλω.

17. Και εφαγον και εχορτασθησαν παντες.

REMARKS.

[a] Κατακλαω, uſed here both by St. Mark and St. Luke, occurs no where elſe in the whole N. T. though the ſimple verb κλαω frequently occurs in the N. T. and is particularly uſed with αρτος. St. Matthew has κλαω in this very inſtance.

[b] In this ſection St. Mark's text agrees partly with that of St. Matthew, partly with that of St. Luke.

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SECT. XXI.

The Disciples of Jesus acknowledge that he is the Messiah.

Matth. xvi. 13—28.

13. Τινα με λεγουσιν οἱ ανθρωποι ειναι, τον υἱον τ̃υ ανθρωπ̃υ;

14. Ὁι δε ειπον· οἱ μεν, Ιωαννην τον βαπτις̃ην· αλλοι δε Ἠλιαν, ἑτεροι δε Ἱερεμιαν, ἡ ἑνα των προφητων.

15, 16. Λεγει αυτοις· ὑμεις δε τινα με λεγετε ειναι; αποκριθεις δε Σιμων Πετρος ειπε, συ ει ὁ Χρις̃ος, ὁ υἱος τ̃υ Θε̃υ τ̃υ ζωντος.

21. Δει αυτον απελθειν εις Ιεροσολυμα· και πολλα παθειν απο των πρεσβυτερων, και αρχιερεων, και γραμματεων, και αποκτανθηναι, και τ̃ῃ τριτ̃ῃ ἡμερ̣ᾳ εγερθηναι.

22. Και προσλαβομενος αυτον ὁ Πετρος, ηρξατο επιτιμαν αυτ̣ῳ·

23. Ὁ δε στραφεις, ειπε τ̣ῳ Πετρ̣ῳ ὑπαγε οπισω μ̣ου, Σατανα· σκανδαλον μ̣ου ει· ὁτι ου φρονεις τα τ̃υ Θε̃υ, αλλα τα των ανθρωπων.

Mark viii. 27—ix. 1.

Τινα με λεγουσιν οἱ ανθρωποι ειναι;

28. Οἱ δε απεκριθησαν· Ἰωαννην τον βαπτις̃ην· και αλλοι Ἠλιαν, αλλοι δε ἑνα των προφητων.

29. Και αυτος λεγει αυτοις· ὑμεις δε τινα με λεγετε ειναι; ἀποκριθεις δε ὁ Πετρος, λεγει αυτ̣ῳ, συ ει ὁ Χρις̃ος.

31. Δει τον υἱον τ̃υ ανθρωπ̃υ πολλα παθειν, και αποδοκιμασθηναι απο των πρεσβυτερων, και αρχιερεων, και γραμματεων, και αποκτανθηναι και μετα τρεις ἡμερας αναστ̃ηναι [a].

32. Και προσλαβομενος αυτον ὁ Πετρος ηρξατο επιτιμαν αυτ̣ῳ.

33. Ὁ δε επις̃ραφεις, και ιδων τους μαθητας αὐτ̃υ, επετιμησε τ̣ῳ Πετρ̣ῳ, λεγων· ὑπαγε ὀπισω μ̣ου, Σατανα· ὁτι ου φρονεις τα τ̃υ Θε̃υ, αλλα τα των ανθρωπων.

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SECT. XXI.

The Disciples of Jesus acknowledge that he is the Messiah.

Luke ix. 18—27.

22. Δει τον υἱον τ̃ ανθρωπ̃ πολλα παθειν, και αποδοκιμασθηναι απο των πρεσβυτερων, και αρχιερεων, και γραμματεων, και αποκτανθηναι, και τ̃ τριτ̃ ἡμερᾳ ἐγερθηναι.

To these two verses there is nothing which corresponds in St. Luke's text.

REMARKS.

[a] In the last clause of this verse, St. Matthew and St. Luke exactly agree, but St. Mark differs.

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Matth. xvi. 13—28.

24. Ει τις θελει οπισω μυ ελθειν, απαρνησασθω ἑαυτον, και αρατω τον ϛαυρον αὐτυ, και ακολυθειτω μοι.

25. Ὁς γαρ αν θελῃ την ψυχην αὐτυ σωσαι, απολεσει αυτην· ὁς δ'αν απολεσῃ την ψυχην αὐτυ ἑνεκεν εμυ,

εὑρησει αὐτην.

26. Τι γαρ ωφελειται ανθρωπος, εαν τον κοσμον ὁλον κερδησῃ, την δε ψυχην αὐτυ ζημιωθῃ [i]; ἡ τι δωσει ανθρωπος ανταλλαγμα της ψυχης αὐτυ:

Here St. Matthew has similar matter, but in very different words.

Mark viii. 27—ix. 1.

34. Ὁς-ις θελει οπισω μυ ελθειν [b], απαρνησασθω ἑαυτον, και αρατω τον ϛαυρον αὐτυ, και ακολυθειτω μοι.

35. Ὁς γαρ αν θελῃ την ψυχην αὐτυ σωσαι, απολεσει αυτην· ὁς δ'αν απολεσῃ την ψυχην αὐτυ [f] ἑνεκεν εμυ, και τυ ευαγγελιυ, ὑτος [g] σωσει αυτην.

36. Τι γαρ ωφελησει ανθρωπον [h] εαν κερδησῃ τον κοσμον ὁλον και ζημιωθῃ [i] την ψυχην αὐτυ.

37. Ἡ τι δωσει ανθρωπος ανταλλαγμα της ψυχης αὐτυ;

38. Ὁς γαρ αν επαισχυνθῃ με, και τυς εμυς λογυς εν τῃ γενεᾳ ταυτῃ τῃ μοιχαλιδι και ἁμαρτωλῳ, και ὁ ὑιος τυ ανθρωπυ επαισχυνθησεται αυτον, ὁταν ελθῃ εν τῃ δοξῃ τυ πατρος αὐτυ, μετα των αγγελων των ἁγιων.

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Luke ix. 18—27.

23. Ει τις θελει οπισω μου ελθειν, [c], απαρνησασθω [d] εαυτον, και αρατω τον σταυρον αυτου καθ' ημεραν [e] και ακολουθειτω μοι.

24. Ος γαρ αν θελη την ψυχην αυτου σωσαι, απολεσει αυτην· ος δ' αν απολεση την ψυχην αυτου ενεκεν εμου, [f]τος σωσει αυτην.

25. Τι γαρ ωφελειται ανθρωπος, κ.τ.λ.

26. Ος γαρ αν επαισχυνθη με, και τους εμους λογους,

τουτον ο υιος του ανθρωπου επαισχυνθησεται, οταν ελθη εν τη δοξη αυτου, και του πατρος, και των αγιων αγγελων.

REMARKS.

[b] Ακολουθειν. G.

[c] Ερχεσθαι. G. But whatever is the verb, which St. Mark and St. Luke uſed, they agree with St. Matthew in the Hebrew conſtruction οπισω μου, which is the more remarkable, as at other times all three Evangeliſts have much more frequently uſed the common Greek conſtruction ακολουθειν τινι, with a dative, and without οπισω.

[d] Αρνησασθω. G.

[e] — Καθ' ημεραν. In the three firſt of theſe alterations we perceive the attempts of tranſcribers to augment the verbal harmony of the Evangeliſts by altering the one from the other. On the other hand, the inſertion of καθ' ημεραν, which is undoubtedly ſpurious, produces the contrary effect, as it is contained neither in St. Matthew's nor in St. Mark's text.

[f] Την εαυτου ψυχην. G.

[g] — τος. G.

[h] Ανθρωπος. E. F. G. H. L. M. al. 18.

[i] It is remarkable, that St. Matthew and St. Mark here agree in uſing ζημιωθη την ψυχην, inſtead of απολεση την ψυχην, though on other occaſions they have ſo frequently uſed απολλυμι, but never ζημιοω. And what renders it ſtill more remarkable is, that in the verſe immediately preceding, St. Matthew has uſed απολεση την ψυχην, and *there* St. Mark alſo has απολεση την ψυχην. This agreement in the variation of expreſſion could not be the effect of mere accident. St. Luke alſo has uſed ζημιοω, ver. 25. but he has uſed at the ſame time απολλυμι, and written απολεσας η ζημιωθεις.

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Matth. xvi. 13—28.

28. Αμην λεγω ὑμιν, εισί τινες των ὧδε ἑστηκοτων[k] οἵτινες ȣ μη γευσωνται θανατȣ, ἑως αν ἰδωσι, κ.τ.λ.

Mark viii. 27—ix. 1.

IX. 1. Αμην λεγω ὑμιν, ὁτι εισί τινες των ὧδε ἑστηκοτων, οἵτινες ȣ μη γευσωνται θανατȣ, ἑως αν ἰδωσι την βασιλειαν τȣ Θεȣ, εληλυθυιαν εν δυναμει[m].

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Luke ix. 18—27.

27. Λεγω δε ὑμιν αληθως, εισι τινες των ωδε ἑστηκοτων [k] οἱ ου μη γευσονται [l] θανατου, ἑως αν ιδωσι την βασιλειαν του Θεου.

REMARKS.

[k] Ἑστωτων G.

[l] Γευσωνται. G.

[m] Εληλυθυιαν εν δυναμει was added by St. Mark. In the former part of this verſe his text is the ſame as St. Matthew's: but in ἑως αν ιδωσι την βασιλειαν του Θεου, he agrees with St. Luke, and differs from St. Matthew, who has ἑως αν ιδωσι τον υἱον του ανθρωπου ἐρχομενον εν τῃ βασιλεια αὐτου. Nor is this the only part of the ſection, in which St. Mark's text agrees partly with that of St. Matthew, partly with that of St. Luke.

Laſtly, the expreſſion γευσισθαι θανατου, in which all three agree in this place, though none of them has uſed it on any other occaſion, is worthy of notice. However this phraſe alone affords no proof, either that they copied here from each other, or that they drew from a common Greek ſource. For three independent tranſlators of a Chaldee document, in which טְעַם מִיתָה, guſtavit mortem, (an expreſſion which occurs in the Chaldee Paraphraſe, Pſalm xxiv. 1.) was uſed, could not well render it in any other manner.

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SECT. XXII.

Transfiguration of Chriſt on the mount.

Matth. xvii. 1—10.

1, 2. Και μεθ' ἡμερας ἑξ παραλαμβανει ὁ Ιησυς τον Πετρον, και Ιακωβον, και Ιωαννην τον αδελφον αυτυ, και αναφερει αυτυς εις ορος ὑψηλον κατ' ιδιαν. και μετεμορφωθη εμπροσθεν αυτων.

4. Αποκριθεις δε ὁ Πετρος ειπε τῳ Ιησυ· κυριε, καλον ες-ιν ἡμας ὡδε ειναι· ει θελεις ποιησωμεν ὡδε τρεις σκηνας, σοι μιαν, και Μωσῃ μιαν, και μιαν Ἠλιᾳ.

5. Και ιδυ φωνη εκ της νεφελης λεγυσα· ὑτος ες-ιν ὁ ὑιος μυ ὁ αγαπητος, εν ᾧ ευδοκησα· αυτυ ακυετε.

Mark ix. 2—9.

2. Και μεθ' ημερας ἑξ παραλαμβανει ὁ Ιησυς τον Πετρον, και τον Ιακωβον, και τον Ιωαννην, και αναφερει αυτυς εις ορος ὑψηλον κατ' ιδιαν μονυς. και μετεμορφωθη εμπροσθεν αυτων.

5. Και αποκριθεις ὁ Πετρος λεγει τῳ Ιησυ· ραββει, καλον ες-ιν ἡμας ὡδε ειναι· ποιησωμεν σκηνας τρεις, σοι μιαν, και Μωσει μιαν, και Ἠλιᾳ μιαν.

7. Και ηλθε φωνη εκ της νεφελης λεγυσα[a]· ὑτος ες-ιν ὁ ὑιος μυ ὁ αγαπητος· αυτυ ακυετε.

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SECT. XXII.

Transfiguration of Chriſt on the mount.

Luke ix. 28—36.

35. Και φωνη εγενετο εκ της νεφελης λεγουσα· ουτος εστιν ο υιος μου ο αγαπητος· αυτου ακουετε.

REMARKS.

a — Λεγουσα. G.

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SECT. XXVI.

Chriſt bleſſes children, who are brought to him: and anſwers the queſtion, by what means ſalvation is to be obtained.

Matth. xix. 13—30.

To this verſe there is nothing, which correſponds in St. Matthew's text.

Mark x. 13—31.

14. Αφετε τα παιδια ερχεσθαι προς με, και μη κωλυετε αυτα· των γαρ τοιυτων εστιν ἡ βασιλεια τυ Θευ.

15. Αμην, λεγω ὑμιν, ὃς εαν μη δεξηται την βασιλειαν τυ Θευ ὡς παιδιον, ου μη εισελθῃ εις αυτην.

16. An additton not contained in St. Luke's Goſpel.

17. Διδασκαλε αγαθε, τι ποιησω ἱνα ζωην αιωνιον κληρονομησω;

18. Ο δε Ιησυς ειπεν αυτω· τι με λεγεις αγαθον; ουδεις αγαθος, ει μη εἱς, ὁ Θεος.

19. Τας εντολας οιδας·
μη μοιχευσῃς·
μη φονευσῃς·
μη κλεψῃς·
μη ψευδομαρτυρησῃς·
μη αποστερησῃς·
τιμα τον πατερα συ, και την μητερα [a].

SECT. XXVI.

Chriſt bleſſes children, who are brought to him: and anſwers the queſtion, by what means ſalvation is to be obtained.

Luke xviii. 15—30.

16. Αφετε τα παιδια ερχεσθαι προς με, και μη κωλυετε αυτα· των γαρ τοιυτων εστιν ἡ βασιλεια τυ Θευ.

17. Αμην, λεγω ὑμιν, ὸς εαν μη δεξηται την βασιλειαν τυ Θευ ὡς παιδιον, ὐ μη εισελθῃ εις αυτην.

18. Διδασκαλε αγαθε, τι ποιησας ζωην αιωνιον κληρονομησω;

19. Ειπε δε αυτῳ ὁ Ιησυς· τι με λεγεις αγαθον; ὐδεις αγαθος, ει μη εις, ὁ Θεος.

20. Τας εντολας οιδας· μη μοιχευσῃς· μη φονευσῃς· μη κλεψῃς· μη ψευδομαρτυρησῃς· τιμα τον πατερα συ, και την μητερα συ[a].

REMARKS.

[a] In the LXX. theſe commandments are worded and arranged in the following manner:

Exod. xx. 12—17.

Τιμα τον πατερα συ, και την μητερα συ.
Ου μοιχευσεις.
Ου κλεψεις.
Ου φονευσεις.
Ου ψευδομαρτυρησεις.

In the Hebrew the commandment againſt theft is placed before that againſt adultery: in other reſpects the arrangement is the ſame as in the LXX. St. Mark and St. Luke therefore differ both from the Hebrew and the LXX. in their mode of arranging theſe commandments, and at the ſame time they agree with each other. It is true, that St. Mark has added μη αποστερησῃς, which St. Luke has not. St. Matthew's arrangement is ſomewhat different: for though he agrees with St. Mark and St. Luke in giving the command to honour one's parents the laſt place among theſe five commandments, he differs from them, and agrees with the Hebrew, in placing the commandment againſt theft before that againſt adultery. In the Epiſtle to the Romans, ch. xiii. 9 the ſame arrangement is obſerved as in the Goſpels of St Mark and St. Luke: but then it is remarkable that theſe two Evangeliſts agree in uſing μη and the ſubjunctive, μη μοιχευσῃς, μη φονευσῃς, &c. whereas in the LXX. in St. Matthew's Goſpel, and in the Epiſtle to the Romans, ὐ with the indicative is uſed.

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Matth. xix. 13—30.

22. Ακουσας δε ὁ νεανισκος τον λογον, απηλθε λυπουμενος· ην γαρ εχων κτηματα πολλα.

Mark x. 13—31.

20. Ὁ δε αποκριθεις, ειπεν αυτῳ, διδασκαλε,
ταυτα παντα εφυλαξαμην εκ νεοτητος μου.

21. Ὁ δε Ιησους εμβλεψας αυτῳ ηγαπησεν αυτον, και ειπεν αυτῳ, ἑν σοι ὑστερει· ὑπαγε, ὁσα εχεις πωλησον, και δος τοις πτωχοις, και ἑξεις θησαυρον εν ουρανῳ· και δευρο ακολουθει μοι, αρας τον σταυρον [b].

22. Ὁ δε στυγνασας επι τῳ λογῳ απηλθε λυπουμενος· ην γαρ εχων κτηματα πολλα.

23. Και περιβλεψαμενος ὁ Ιησους, λεγει τοις μαθηταις αὐτου·
πως δυσκολως [c] οἱ τα χρηματα εχοντες εις την βασιλειαν του Θεου εισελευσονται;

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Luke xviii. 15—30.

21. Ὁ δε ειπε

ταυτα παντα εφυλαξαμην εκ νεοτητος μυ.

22. Ακουσας δε ταυτα ὁ Ιησους, ειπεν αυτῳ, ετι ἑν σοι λειπει· παντα ὁσα εχεις πωλησον, και διαδος πτωχοις, και ἑξεις θησαυρον εν ουρανῳ· και δευρο ακολουθει μοι.

24. Ιδων δε αυτον ὁ Ιησους περιλυπον γενομενον, ειπε·

πως δυσκολως οἱ τα χρηματα εχοντες εισελευσονται εις την βασιλειαν τυ Θευ.

REMARKS.

[b] Αρας τον σταυρον, which is here added in St. Mark's text, is not found in the three perhaps moſt ancient MSS. now exiſting, viz. B. C. D.

[c] The adverb δυσκολως uſed here both by St. Mark and St. Luke (and alſo by St. Matthew, ver. 23.) occurs no where elſe, either in the N. T. or in the LXX. or in the Greek Apocrypha. Nor is the adjective δυσκολος ever uſed in the N. T. except in the verſe, which immediately follows in St. Mark's Goſpel, where he has πως δυσκολοι, an expreſſion, which was undoubtedly occaſioned by the uſe of πως δυσκολως in the preſent inſtance. Is it probable then that two (in fact three, for the ſame word is here uſed alſo in St. Matthew's Goſpel), independent tranſlators ſhould agree in the ſame place, in rendering the ſame Hebrew or Chaldee word by the very ſame Greek word, when neither they themſelves, nor any other of the writers of the N. T. have ever uſed that Greek word on any other occaſion? Nor does either δυσκολος or δυσκολως occur any where in the verſions of Aquila, Symmachus or Theodotion. It is true that the adjective δυσκολος is once, but once only, uſed in the LXX. viz. Jer. xlix. 8. (xxix. 2. according to the Greek arrangement); but it is there uſed in a very different ſenſe, the neut. pl. δυσκολα being the tranſlation of אֵיד 'calamitas,' whereas our Evangeliſts have uſed it as equivalent to χαλεπως. Further, though the claſſic writers ſometimes uſe δυσκολος, (though it properly ſignifies difficilis in ſumendo cibo, from δυς and κολον cibus) as ſynonymous to χαλεπος, as in the proverb δυσκολα τα καλα, yet the adverb difficulter is uſually expreſſed, not by δυσκολως, (which in the claſſic authors ſignifies 'moroſe') but either by χαλεπως or δυσχερως.

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Matth. xix. 13—30.

25. Ακουσαντες δε οι μαθηται αυτου[f] εξεπλησσοντο σφοδρα, λεγοντες· τις αρα δυναται σωθηναι;

26. Εμβλεψας δε ο Ιησους ειπεν αυτοις· παρα ανθρωποις τουτο αδυνατον εστι·

παρα δε Θεω παντα δυνατα εστι[g].

27. Τοτε αποκριθεις ο Πετρος ειπεν αυτω· ιδου ημεις αφηκαμεν παντα, και ηκολουθησαμεν σοι.

29. Πας ος[h] αφηκεν οικιας, η αδελφους, η αδελφας, η πατερα, η μητερα, η γυναικα, η τεκνα, η αγρους ενεκεν του ονοματος μου,

εκατονταπλασιονα ληψεται, κ.τ.λ.

30. Πολλοι δε εσονται πρωτοι, εσχατοι· και εσχατοι, πρωτοι.

Mark x. 13—31.

25. Ευκοπωτερον εστι καμηλον δια της τρυμαλιας της ραφιδος διελθειν[d], η πλουσιον εις την βασιλειαν του Θεου εισελθειν.

26. Οι δε περισσως εξεπλησσοντο λεγοντες προς εαυτους· και τις δυναται σωθηναι;

27. Εμβλεψας δε αυτοις ο Ιησους, λεγει· παρα ανθρωποις αδυνατον, αλλ' ου παρα τω Θεω· παντα γαρ δυνατα εστι παρα τω Θεω.

28. Και ηρξατο ο Πετρος λεγειν αυτω· ιδου ημεις αφηκαμεν παντα, και ηκολουθησαμεν σοι.

29. Αμην, λεγω υμιν, ουδεις εστιν ος αφηκεν οικιαν, η αδελφους, η αδελφας, η πατερα, η μητερα, η γυναικα, η τεκνα, η αγρους, ενεκεν εμου και[i] του ευαγγελιου,

30. Εαν μη λαβη εκατονταπλασιονα, νυν εν τω καιρω τουτω,

[k]

και εν τω αιωνι τω ερχομενω ζωην αιωνιον.

31. Πολλοι δε εσονται πρωτοι, εσχατοι· και οι[l] εσχατοι πρωτοι[m].

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Luke xviii. 15—30.

25. Ευκοπωτερον γαρ εστι καμηλον δια τρυμαλιας ραφιδος[c] εισελθειν, η πλουσιον εις την βασιλειαν του Θεου εισελθειν.

26.

και τις δυναται σωθηναι;

29. Αμην, λεγω υμιν ὅτι ουδεις εστιν, ὃς αφηκεν οικιαν, κ.τ.λ.

30. Ὃς ου μη απολαβη πολλαπλασιονα, εν τω καιρω τουτω,

και εν τω αιωνι τω ερχομενω ζωην αιωνιον.

REMARKS.

[d] Grieſbach prefers εισιλθειν, but has not taken it into his text.

[e] Grieſbach prefers βιλονης, but has not taken it into his text.

[f] — Αυτου. *G.*

[g] — εστι. *G.*

[h] + τις. *G.*

[i] + ἑνεκεν. *G.*

[k] Here is an inſertion in St. Mark's text not contained either in St. Matthew's or in St. Luke's.

[l] — οι. *G.*

[m] If we except thoſe paſſages of this ſection, which St. Mark himſelf has added, he agrees almoſt throughout, partly with St. Matthew, and partly with St. Luke, but chiefly with the latter.

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SECT. XXVII.

Christ foretels his death.

Matth. xx. 17—19.

18, 19. Ιδε αναβαινομεν εις Ἱεροσολυμα, και ὁ υἱος τε ανθρωπε παραδοθησεται τοις αρχιερευσι και γραμματευσι· και κατακρινουσιν αυτον θανατῳ· και παραδωσουσιν αυτον τοις εθνεσι.

Mark x. 32—34.

33. Ιδε αναβαινομεν εις Ἱεροσολυμα, και ὁ υἱος τε ανθρωπε παραδοθησεται τοις αρχιερευσι και τοις γραμματευσι· και κατακρινουσιν αυτον θανατῳ· και παραδωσουσιν αυτον τοις εθνεσι.

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SECT. XXVII.

Christ foretels his death.

Luke xviii. 32—34.	REMARKS.

SECT. XXX.

Expulsion of the buyers and sellers from the temple.

Matth. xxi. 12, 13.

12. Και εισηλθεν ὁ Ιησυς εις το ἱερον τυ Θευ, και εξεβαλε παντας τυς πωλυντας, και αγοραζοντας εν τῳ ἱερῳ, και τας τραπεζας των κολλυβις-ων κατες-ρεψε, και τας καθεδρας των πωλυντων τας περις-ερας.

13. Και λεγει αυτοις· γεγραπται, ὁ οικος μυ οικος προσευχης κληθησεται·

ὑμεις δε αυτον εποιησατε σπηλαιον λης-ων.

Mark xi. 15—17.

15. Και εισελθων ὁ Ιησυς[a] εις το ἱερον· ηρξατο εκβαλλειν τυς πωλυντας και αγοραζοντας εν τῳ ἱερῳ, και τας τραπεζας των κολλυβις-ων,

και τας καθεδρας των πωλυντων τας περις-ερας κατες-ρεψε[b].

16. A passage added by St. Mark, and contained neither in St. Matthew's nor St. Luke's Gospel.

17. Και εδιδασκε λεγων αυτοις· ὁ γεγραπται, ὁτι ὁ οικος μυ οικος προσευχης κληθησεται πασι τοις εθνεσιν[c]; ὑμεις δε εποιησατε αυτον σπηλαιον λης-ων.

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SECT. XXX.

Expulsion of the buyers and sellers from the temple.

Luke xix. 45, 46.

45. Και εισελθων εις το ἱερον ηρξατο εκβαλλειν τους πωλουντας εν αυτῳ, και αγορα̃ζοντας.

46. Λεγων αυτοις, γεγραπται, ὁ οικος μου οικος προσευχης εστιν·

ὑμεις δε αυτον εποιησατε σπηλαιον λῃστων.

REMARKS.

[a] —ιησους. *G.*

[b] In the former part of this verse St. Mark's text is that of St. Luke: in the latter part it is that of St. Matthew.

[c] In this quotation from Isai. lvi. 7. St. Matthew and St. Mark have the words of the LXX. with this difference only, that in St. Matthew's text τοις ἐθνεσι is omitted. In St. Luke's text κληθησεται is exchanged for εστι.

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SECT. XXXI.

Chriſt called to account by the chief prieſts and elders, for teaching publickly in the temple. He anſwers them, and then delivers a parable.

Matth. xxi. 23—27. 33—46.

23. Εν ποιᾳ εξουσιᾳ ταυτα ποιεις; και τις σοι εδωκε την εξουσιαν ταυτην;

24. Αποκριθεις δε ὁ Ιησους, ειπεν αυτοις· ερωτησω ὑμας καγω λογον ἑνα, ὃν εαν ειπητε μοι, καγω ὑμιν ερω εν ποιᾳ εξουσιᾳ ταυτα ποιω.

25. Το βαπτισμα Ιωαννου ποθεν ην; εξ ουρανου, η εξ ανθρωπων;
Οἱ δε διελογιζοντο παρ' ἑαυτοις, λεγοντες, εαν ειπωμεν, εξ ουρανου, ερει ἡμιν· διατι ουν ουκ επιστευσατε αυτῳ;

26. Εαν δε ειπωμεν, εξ ανθρωπων, φοβουμεθα τον οχλον· παντες γαρ εχουσι τον Ιωαννην ὡς προφητην.

27. Και αποκριθεντες τῳ Ιησου, ειπον, ουκ οιδαμεν·
Εφη αυτοις και αυτος· ουδε εγω λεγω ὑμιν εν ποιᾳ εξουσιᾳ ταυτα ποιω.

Mark xi. 27—xii. 12.

28. Εν ποιᾳ εξουσιᾳ ταυτα ποιεις; και τις σοι την εξουσιαν ταυτην εδωκεν, ἱνα ταυτα ποιῃς;

29. Ὁ δε Ιησους αποκριθεις, ειπεν αυτοις· επερωτησω ὑμας καγω ἑνα λογον, και αποκριθητε μοι, και ερω ὑμιν εν ποιᾳ εξουσιᾳ ταυτα ποιω.

30. Το βαπτισμα Ιωαννου εξ ουρανου ην, η εξ ανθρωπων; αποκριθητε μοι.

31. Και ελογιζοντο[a] προς ἑαυτους, λεγοντες· εαν ειπωμεν, εξ ουρανου, ερει· διατι ουν ουκ επιστευσατε αυτῳ;

32. Αλλ' εαν ειπωμεν, εξ ανθρωπων, εφοβουντο τον λαον· ἁπαντες γαρ ειχων τον Ιωαννην, ὁτι ουτως προφητης ην.

33. Και ἀποκριθεντες λεγουσι τῳ Ιησου, ουκ οιδαμεν· και ὁ Ιησους αποκριθεις λεγει αὐτοις· ουδε εγω λεγω ὑμιν εν ποιᾳ εξουσιᾳ ταυτα ποιω.

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SECT. XXXI.

Chriſt called to account by the chief prieſts and elders, for teaching publickly in the temple. He anſwers them, and then delivers a parable.

Luke xx. 1—19.	REMARKS.
2. Εν ποιᾳ ἐξουσια ταυτα ποιεις;	
4. Το βαπτισμα Ιωαννου ἐξ ουρανου ην, η ἐξ ανθρωπων;	
5. εαν ειπωμεν ἐξ ουρανου, ερει· διατι ουν ουκ επιστευσατε αυτῳ;	[2] Διελογιζοντο, B. C. D. K. L. M. al. 43.
6. Εαν δε ειπωμεν ἐξ ανθρωπων.	
8. ουδε εγω λεγω ὑμιν εν ποιᾳ ἐξουσιᾳ ταυτα ποιω.	

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Matth. xxi. 23—27. 33—46.

42. Ουδεποτε ανεγνωτε εν ταις γραφαις; Λιθον ὃν απεδοκιμασαν οἱ οικοδομουντες, ὁυτος εγενηθη εις κεφαλην γωνιας[b].

44. Και ὁ πεσων επι τον λιθον τυτον συνθλασθησεται· εφ ὃν δ' αν πεση, λικμησει αυτον.

Mark xi. 27.—xii. 12.

xii. 9. Τι ων ποιησει ὁ κυριος τ̃ αμπελωνος; ελευσεται και απολεσει τ̃ς γεωργ̃ς, και δωσει τον αμπελωνα αλλοις.

10. Ουδε την γραφην ταυτην ανεγνωτε; Λιθον ὃν απεδοκιμασαν οἱ οικοδομουντες, ὁυτος εγενηθη εις κεφαλην γωνιας.

To this verſe there is nothing, which correſponds in St. Mark's Goſpel.

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Luke xx. 1—19.

15, 16. Τι ϖοιησει αυτοις ὁ κυριος τ̃ αμπελωνος; ελευσεται και απολεσει τ̃ς γεωργ̃ς τ̃τ̃ς, και δωσει τον αμπελωνα αλλοις.

17. Λιθον ὃν απεδοκιμασαν οἱ οἰκοδομουντες, ὗτος εγενηθη εις κεφαλην γωνιας.

18. Πας ὁ ϖεσων επ' εκεινον τον λιθον συνθλασθησεται· εφ ὃν δ'αν ϖεσῃ λικμησει αυτον.

REMARKS.

[b] This quotation from Pſalm cxviii. 22. literally agrees with the LXX. and therefore the agreement of the Evangeliſts with each other in this verſe proves nothing in regard to our preſent inquiry.

[c] Here St. Matthew and St. Luke agree in the uſe of the two verbs συνθλαω and λικμαω, which they have never uſed on any other occaſion, and which occur in no other paſſage throughout the whole New Teſtament.

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SECT. XXXIII.

Chriſt's diſcourſe with the Phariſees, relative to the Meſſiah's being called Lord by David.

Matth. xxii. 41—46.

44. Ειπεν ὁ κυριος τῳ κυριῳ μου· καθου εκ δεξιων μου, ἑως αν θω τους εχθρους σου ὑποποδιον των ποδων σου [b].

Mark xii. 35—37.

36. Ειπεν [a] ὁ κυριος τῳ κυριῳ μου· καθου εκ δεξιων μου, ἑως αν θω τους εχθρους σου ὑποποδιον των ποδων σου.

SECT. XXXIV.

The Phariſees cenſured by Chriſt.

Matth. xxiii. 1. &c.

In St. Matthew's Goſpel the matter is very much dilated in this ſection, and therefore he agrees with St. Mark and St. Luke in only a part of ver. 6. and a part of ver. 7.

Mark xii. 38—40.

38, 39. Βλεπετε απο των γραμματεων, των θελοντων εν ϛολαις περιπατειν, και ασπασμους εν ταις αγοραις, και πρωτοκαθεδριας εν ταις συναγωγαις, και πρωτοκλισιας εν τοις δειπνοις.

40. Οἱ κατεσθιοντες τας οικιας των χηρων, και προφασει μακρα προσευχομενοι· ουτοι ληψονται περισσοτερον κριμα.

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SECT. XXXIII.

Christ's discourse with the Pharisees, relative to the Messiah's being called Lord by David.

Luke xx. 41—44.

42, 43. Ειπεν ὁ κυριος τῳ κυριῳ μου· καθου εκ δεξιων μου, ἑως αν θῳ τους εχθρους σου ὑποποδιον των ποδων σου.

REMARKS.

[a] Λεγει G.

[b] This quotation from Psalm cx. 1. likewise agrees literally with the LXX.

SECT. XXXIV.

The Pharisees censured by Christ.

Luke xx. 45—47.

46. Προσεχετε απο των γραμματεων, των θελοντων περιπατειν εν στολαις, και φιλουντων ασπασμους εν ταις αγοραις, και πρωτοκαθεδριας εν ταις συναγωγαις, και πρωτοκλισιας εν τοις δειπνοις.

47. Οἱ κατεσθιουσι τας οικιας των χηρων, και προφασει μακρα προσευχονται· ὑτοι ληψονται περισσοτερον κριμα.

REMARKS.

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SECT. XXXV.

Christ foretels the destruction of Jerusalem.

Matth. xxiv. 1—36.

4. Βλεπετε μη τις ὑμας πλανηση.

5. Πολλοι γαρ ελευσονται επι τῳ ονοματι μυ, λεγοντες, ἐγω ειμι ὁ Χρις-ος· και πολλυς πλανησυσι.

6. Μελλησετε δε ακυειν πολεμυς, και ακοας πολεμων· ὁρατε μη θροεισθε· δει γαρ παντα γενεσθαι· αλλ' υπω ες-ι το τελος.

7. Εγερθησεται γαρ εθνος επι εθνος, και βασιλεια επι βασιλειαν, και εσονται λιμοι, και λοιμοι[a], και σεισμοι κατα τοπυς.

9. Και εσεσθε μισυμενοι ὑπο παντων[b] εθνων δια το ονομα μυ.

13. Ὁ δε ὑπομεινας εις τελος, ὑτος σωθησεται.

15, 16. Ὁταν υν ιδητε το βδελυγμα της ερημωσεως, το ρηθεν δια Δανιηλ τυ προφητυ, ἑς-ως ευ τοπῳ ἁγιῳ· ὁ αναγινωσκων νοειτω· τοτε οἱ ευ τῃ Ιυδαιᾳ φευγετωσαν επι τα ορη.

Mark xiii. 1—36.

5. Βλεπετε μη τις ὑμας πλανησῃ.

6. Πολλοι γαρ ελευσονται επι τῳ ονοματι μυ, λεγοντες, ὑτι εγω ειμι· και πολλυς πλανησυσιν.

7. Ὁταν δε ακυσητε πολεμυς, και ακοας πολεμων, μη θροεισθε· δει γαρ γενεσθαι· αλλ' υπω το τελος.

8. Εγερθησεται γαρ εθνος επι εθνος, και βασιλεια επι βασιλειαν, και εσονται σεισμοι κατα τοπυς, και εσονται λιμοι και ταραχαι.

13. Και εσεσθε μισυμενοι ὑπο παντων δια το ονομα μυ· ὁ δε ὑπομεινας εις τελος, ὑτος σωθησεται.

14. Ὁταν δε ιδητε το βδελυγμα της ερημωσεως, το ρηθεν ὑπο Δανιηλ τυ προφητυ[c], ἑς-ως ὑπυ ν δει· ὁ αναγινωσκων νοειτω· τοτε οἱ ευ τῃ Ιυδαιᾳ φευγετωσαν εις τα ορη.

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SECT. XXXV.

Chriſt foretels the deſtruction of Jeruſalem.

Luke xxi. 5—36.

9. Ὅταν δε ακουσητε πολεμους, κ.τ.λ.

10. Εγερθησεται εθνος επι εθνος, και βασιλεια επι βασιλειαν.

11. Σεισμοι τε μεγαλοι κατα τοπους, και λιμοι και λοιμοι εσονται.

17. Και εσεσθε μισουμενοι υπο παντων δια το ονομα μου.

21. τοτε οι εν τη Ιουδαια φευγετωσαν εις τα ορη.

REMARKS.

[a] The paronomaſia λιμοι και λοιμοι is alſo in St. Luke's text.

[b] + των. *G.*

[c] — το ρηθεν υπο Δανιηλ του προφητου. *G.*

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Matth. xxiv. 1—36.

17. Ὁ επι τυ δωματος μη καταβαινετω, αραι τι εκ της οικιας αυτυ.

18. Και ὁ ευ τω αγρω, μη επις-ρεψατω οπισω, αραι τα ἱματια[d] αυτυ.

19. Ουαι δε ταις ευ γας-ρι εχυσαις, και ταις θηλαζυσαις ευ εκειναις ταις ἡμεραις.

20. Προσευχεσθε δε ἱνα μη γενηται ἡ φυγη ὑμων χειμωνος, μηδε ευ σαββατω·

21. Εσ-αι γαρ τοτε θλιψις μεγαλη, οἱα υ γεγονεν απ' αρχης κοσμυ, ἑως τυ νυν, υδ' υ μη γενηται.

22. Και ει μη εκολοβωθησαν[e] αἱ ἡμεραι εκειναι, υκ αν εσωθη πασα σαρξ· δια δε τυς εκλεκτυς κολοβωθησονται αἱ ἡμεραι εκειναι.

23. Τοτε εαν τις ὑμιν ειπη· ἰδυ ὡδε ὁ Χρις-ος, ἡ ὡδε, μη πις-ευσητε.

24. Εγερθησονται γαρ ψευδοχρις-οι, και ψευδοπροφηται, και δωσυσι σημεια μεγαλα και τερατα, ὡς-ε πλανησαι, ει δυνατον, και τυς εκλεκτυς.

25. Ἰδυ, προειρηκα ὑμιν.

Mark xiii. 1—36.

15. Ὁ δε επι τυ δωματος μη καταβατω εις την οικιαν, μηδε εισελθετω, αραι τι εκ της οικιας αυτυ.

16. Και ὁ εις τον αγρον ων μη επις-ρεψατω εις τα οπισω, αραι το ἱματιον αυτυ.

17. Ουαι δε ταις ευ γας-ρὶ εχυσαις, και ταις θηλαζυσαις ευ εκειναις ταις ἡμεραις.

18. Προσευχεσθε δε ἱνα μη γενηται ἡ φυγη ὑμων χειμωνος.

19. Εσονται γαρ αἱ ἡμεραι εκειναι θλιψις, οἱα υ γεγονε τοιαυτη απ' αρχης κτισεως ἡς εκτισεν ὁ Θεος, ἑως τυ νυν, και υ μη γενηται.

20. Και ει μη κυριος εκολοβωσε[e] τας ἡμερας, υκ αν εσωθη πασα σαρξ· αλλα δια τυς εκλεκτυς, ὑς εξελεξατο, εκολοβωσε τας ἡμερας.

21. Και τοτε εαν τις ὑμιν ειπη· ἰδυ ὡδε ὁ Χρις-ος, ἡ ἰδυ εκει, μη πις-ευσητε[f].

22. Εγερθησονται γαρ ψευδοχρις-οι, και ψευδοπροφηται, και δωσυσι σημεια, και τερατα, προς το αποπλανᾶν, ει δυνατον, και τυς εκλεκτυς.

23. Ὑμεις δε βλεπετε· Ἰδυ, προειρηκα ὑμιν παντα.

*

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Luke xxi. 5—36.

23. Ουαι δε ταις εν γαστρι εχουσαις, και ταις θηλαζουσαις εν εκειναις ταις ἡμεραις.

To this paſſage there is nothing, which correſponds in St. Luke's text.

REMARKS.

[d] το ἱματιον is preferred by Grieſbach.

[e] Neither St. Matthew nor St. Mark have uſed κολοβοω in any other inſtance than the preſent: nor does it occur in any other place throughout the whole New Teſtament. It is uſed once, and once only, in the LXX. viz. 2 Sam. iv. 12. where it is the tranſlation of קצץ. Now קצץ occurs in ſixteen places in the Old Teſtament, and in theſe ſixteen places is rendered in the LXX. by nine different Greek words, and only in the inſtance juſt mentioned by κολοβοω. Is it probable then, if the texts of St. Matthew and St. Mark contained two independent Greek tranſlations, that the ſame Hebrew word would have been rendered in both by κολοβοω.

[f] ωις-ινιτι. G.

* To ver. 26—28. there is nothing, which correſponds in St. Mark's text.

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Matth. xxiv. 1—36.

29. Ευθεως δε μετα την θλιψιν των ημερων εκεινων, ο ηλιος σκοτισθησεται, και η σεληνη ȣ δωσει το φεγγος αυτης· και οι ας-ερες πεσȣνται απο τȣ ȣρανȣ, και αι δυναμεις των ȣρανων σαλευθησονται

†

30. Και οψονται τον υιον τȣ ανθρωπȣ ερχομενον επι των νεφελων τȣ ȣρανȣ,
μετα δυναμεως και δοξης πολλης.

31. Και απος-ελ τȣς αγγελȣς αυτȣ, μετα σαλπιγγος φωνης μεγαλης, και επισυναξȣσι τȣς εκλεκτȣς αυτȣ εκ των τεσσαρων ανεμων, απ' ακρων ȣρανων, εως ακρων αυτων.

32. Απο δε της συκης μαθετε την παραβολην· ὁταν ηδη ο κλαδος αυτης γενηται απαλος, και τα φυλλα εκφυη γινωσκετε ὁτι εγγυς το θερος.

33. Ουτω και υμεις, ὁταν ιδητε παντα ταυτα, γινωσκετε ὁτι εγγυς εστιν επι θυραις.

34. Αμην λεγω υμιν, ȣ μη παρελθη η γενεα αυτη, εως αν παντα ταυτα γενηται.

Mark xiii. 1—36.

24, 25. Αλλ' εν εκειναις ταις ημεραις μετα την θλιψιν εκεινην ο ηλιος σκοτισθησεται, και η σεληνη ȣ δωσει το φεγγος αυτης· και οι ας-ερες τȣ ȣρανȣ εσονται εκπιπτοντες, και αι δυναμεις αι εν τοις ȣρανοις σαλευθησονται.

26. Και τοτε οψονται τον υιον τȣ ανθρωπȣ ερχομενον εν νεφελαις,
μετα δυναμεως πολλης, και δοξης.

27. Και τοτε απος-ελει τȣς αγγελȣς αυτȣ,
και επισυναξει τȣς εκλεκτȣς αυτȣ εκ των τεσσαρων ανεμων, απ' ακρȣ γης εως ακρȣ ȣρανȣ.

28. Απο δε της συκης μαθετε την παραβολην· ὁταν αυτης ηδη ο κλαδος απαλος γενηται, και εκφυη τα φυλλα, γινωσκετε ὁτι εγγυς το θερος εστιν.

29. Ουτω και υμεις, ὁταν ταυτα ιδητε γινομενα, γινωσκετε ὁτι εγγυς εστιν επι θυραις.

30. Αμην λεγω υμιν, ὁτι ȣ μη παρελθη η γενεα αυτη, μεχρις ȣ παντα ταυτα γενηται.

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Luke xxi. 5—36.

26.

αἱ γαρ δυναμεις των ὑρανων σαλευθησονται.

27. Και τοτε ὀψονται τον ὑιον τ̃ ανθρωπ̃, ερχομενον εν νεφελῃ,
μετα δυναμεως, και δοξης πολλης.

31. Οὑτω και ὑμεις, ὁταν ἰδητε ταυτα γινομενα, γινωσκετε ὁτι εγγυς ες̃ιν ἡ βασιλεια τ̃ Θε̃.

32. Αμην λεγω ὑμιν, ὁτι ου̃ μη παρελθῃ ἡ γενεα αὑτη, ἑως αν παντα γενηται.

REMARKS.

† To the former part of ver. 30. there is likewise nothing, which corresponds in St. Mark's text.

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Matth. xxiv. 1—36.

35. Ὁ ουρανος και ἡ γη παρελευσονται[g], οἱ δε λογοι μου ου μη παρελθωσι.

36. Περι δε της ἡμερας εκεινης, και της[i] ὡρας ουδεις οιδεν, ουδε οἱ αγγελοι των ουρανων,
ει μη ὁ πατηρ μου[l] μονος.

Mark xiii. 1—36.

31. Ὁ ουρανος και ἡ γη παρελευσονται[h], οἱ δε λογοι μου ου μη παρελθωσι.

32. Περι δε της ἡμερας εκεινης, και[k] της ὡρας ουδεις οιδεν, ουδε οἱ αγγελοι οἱ εν ουρανῳ, ουδε ὁ υἱος,
ει μη ὁ πατηρ.

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Luke xxi. 5—36.

33. Ὁ ϖρανος, και ἡ γη ϖαρελευσονται, οἱ δε λογοι μϖ ϖ μη ϖαρελθωσι.

To this verſe there is nothing, which correſponds in St. Luke's text.

REMARKS.

g ϖαρελευσεται. G.

h ϖαρελευσεται. G.

i — της. G.

k η. G.

l — μϖ. G.

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SECT. XXXVII. XXXVIII. XXXIX.

Judas bribed. Chriſt eats the paſſover with his diſciples. He goes to the mount of Olives; where he is ſeized by a guard from the chief prieſts.

Matth. xxvi. 14—29.
30—46.
47—58.

Mark xiv. 10—25.
26—42.
43—54.

14. Πυ ες-ι το καταλυμα, ὁπυ το ωασχα μετα των μαθητων μυ φαγω;

15. Και αυτος ὑμιν δειξει ανωγεον [a] μεγα, ες-ρωμενον, ἑτοιμον· εκει ἑτοιμασατε ἡμιν.

16. Και εξηλθον οἱ μαθηται αυτυ, και ηλθον εις την ωολιν, και ἑυρον καθως ειπεν αυτοις· και ἡτοιμασαν το ωασχα.

20, 21. Οψιας δε γενομενης ανεκειτο μετα των δωδεκα.

17, 18. Και οψιας γενομενης ερχεται μετα των δωδεκα· και ανακειμενων αυτων,

και εσθιοντων αυτων, ειπεν·

και εσθιοντων, ειπεν ὁ Ιησυς· αμην λεγω ὑμιν, ὁτι ἑις εξ ὑμων ωαραδωσει με

αμην λεγω ὑμιν, ὁτι ἑις εξ ὑμων ωαραδωσει με, ὁ εσθιων μετ' εμυ.

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SECT. XXXVII. XXXVIII. XXXIX.

Judas bribed. Chriſt eats the paſſover with his diſciples. He goes to the mount of Olives; where he is ſeized by a guard from the chief prieſts.

Luke xxii. 3—23.
39—46.
47—55.

11. Πυ εστι το καταλυμα οπυ το πασχα μετα των μαθητων μυ φαγω;

12. Κακεινος υμιν δειξει ανωγεου [b] μεγα εστρωμενον. εκει ετοιμασατε.

13. Απελθοντες δε

ευρον καθως ειρηκευ αυτοις· και ητοιμασαν το πασχα.

REMARKS.

[a] Αναγαιον. G.

[b] Ανωγαιον. G. Whatever orthography be adopted for this word, whether we write ανωγεον, as in the common text, or ανωγαιον, as in the Codex Vaticanus, or αναγαιον, as in moſt other ancient manuſcripts, neither St. Mark nor St. Luke have ever uſed it on any other occaſion. Nor does it occur in any other inſtance, either in the N. T. or in the LXX. It denotes 'conclave ſuperius,' and is equivalent to the Hebrew word עליה: but this Hebrew word, which frequently occurs in the Old Teſtament, is invariably rendered in the LXX. by υπερωον, and St. Luke himſelf has likewiſe uſed υπερωον ſeveral times in the Acts of the Apoſtles. Is it probable then, that, if the texts of St. Mark and St. Luke contained two independent tranſlations, the ſame Hebrew word (whether עליה or not) ſhould have been rendered by both tranſlators, in the very ſame place, by ανωγεον?

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Matth. xxvi. 14—29.
30—46.
47—58.

24. Ὁ μεν υἱος τυ ανθρωπυ ὑπαγει, καθως γεγραπται περι αυτυ· ουαι δε τῳ ανθρωπῳ εκεινῳ, δι' ὑ ὁ υἱος τυ ανθρωπυ παραδιδοται. καλον ην αυτῳ, ει ουκ εγεννηθη ὁ ανθρωπος εκεινος.

26. Εσθιοντων δε αυτων, λαβων ὁ Ιησους τον αρτον, και ευλογησας εκλασε, και εδιδυ τοις μαθηταις, και ειπε· λαβετε, φαγετε· τυτο εςι το σωμα μυ

27. Και λαβων το ποτηριον, και ευχαριςησας εδωκεν αυτοις, λεγων·

πιετε εξ αυτυ παντες.

28. Τυτο γαρ εςι το αἱμα μυ το της καινης διαθηκης, το περι πολλων εκχυνομενον, εις αφεσιν ἁμαρτιων.

29. Λεγω δε ὑμιν, ὁτι ου μη πιω απ' αρτι εκ τυτυ τυ γενηματος της αμπελυ, ἑως της ἡμερας εκεινης, ὁταν αυτο πινω μεθ' ὑμων καινον εν τῃ βασιλειᾳ τυ πατρος μυ.

30. Και ὑμνησαντες εξηλθον εις το ορος των ελαιων.

Mark xiv. 10—25.
26—42.
43—54.

21. Ὁ μεν υἱος τυ ανθρωπυ ὑπαγει, καθως γεγραπται περι αυτυ· ουαι δε τῳ ανθρωπῳ εκεινῳ, δι' ὑ ὁ υἱος τυ ανθρωπυ παραδιδοται. καλον ην αυτῳ, ει ουκ εγεννηθη ὁ ανθρωπος εκεινος.

22. Και εσθιοντων αυτων, λαβων ὁ Ιησους αρτον, ευλογησας εκλασε, και εδωκεν αὐτοις· και ειπε· λαβετε, φαγετε· τυτο εςι το σωμα μυ.

23. Και λαβων το ποτηριον ευχαριςησας εδωκεν αυτοις·

και επιον εξ αυτυ παντες.

24. Και ειπεν αυτοις·

Τυτο εςι το αἱμα μυ το της καινης διαθηκης, το περι πολλων εκχυνομενον.

25. Αμην λεγω ὑμιν, ὁτι ουκετι ου μη πιω εκ τυ γενηματος της αμπελυ, ἑως της ἡμερας εκεινης, ὁταν αυτο πινω καινον εν τῃ βασιλειᾳ τυ Θευ.

26. Και ὑμνησαντες εξηλθον εις το ορος των ελαιων.

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Luke xxii. 3—23.
39—46.
47—55.

REMARKS.

19. Και λαβων αρτον, ευχαριστησας εκλασε, και εδωκεν αυτοις.

c — φαγιτι. G.

18. Λεγω γαρ υμιν, ὁτι ου μη πιω απο του γενηματος της αμπελου, ἑως ὁτου ἡ βασιλεια του Θεου ελθη.

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Matth. xxvi. 14—29.
30—46.
47—58.

31. Τοτε λεγει αυτοις ὁ Ιησυς· παντες ὑμεις σκανδαλισθησεσθε εν εμοι εν τῃ νυκτι ταυτῃ· γεγραπται γαρ· παταξω τον ποιμενα, και διασκορπισθησεται τα προβατα της ποιμνης.

32. Μετα δε το εγερθηναι με, προαξω ὑμας εις την Γαλιλαιαν.

33. Αποκριθεις δε ὁ Πετρος ειπεν αυτῳ· ει και παντες σκανδαλισθησονται εν σοι, εγω ουδεποτε σκανδαλισθησομαι.

38. Τοτε λεγει αυτοις· περιλυπος ἐστιν ἡ ψυχη μου ἑως θανατου· μεινατε ὡδε και γρηγορειτε μετ' εμου.

40. Και ερχεται προς τους μαθητας, και ευρισκει αυτους καθευδοντας· και λεγει τῳ Πετρῳ· ουτως ουκ ισχυσατε μιαν ὡραν γρηγορησαι μετ' εμου;

41. Γρηγορειτε και προσευχεσθε, ἱνα μη εισελθητε εις πειρασμον· το μεν πνευμα προθυμον, ἡ δε σαρξ ασθενης.

45. Και λεγει αυτοις· καθευδετε το λοιπον, και αναπαυεσθε· ἰδου ηγγικεν ἡ ὡρα, και ὁ ὑιος του ανθρωπου παραδιδοται εις χειρας ἁμαρτωλων.

46. Εγειρεσθε, αγωμεν· ἰδου, ηγγικεν ὁ παραδιδους με.

Mark xiv. 10—25.
26—42.
43—54.

27. Και λεγει αυτοις ὁ Ιησους· ὁτι παντες σκανδαλισθησεσθε εν εμοι εν τῃ νυκτι ταυτῃ· ὁτι γεγραπται· παταξω τον ποιμενα, και διασκορπισθησεται τα προβατα[d].

28. Αλλα μετα το εγερθηναι με, προαξω ὑμας εις την Γαλιλαιαν.

29. Ὁ δε Πετρος εφη αυτῳ, και ει παντες σκανδαλισθησονται, αλλ' ουκ εγω.

34. Και λεγει αυτοις· περιλυπος ἐστιν ἡ ψυχη μου ἑως θανατου· μεινατε ὡδε και γρηγορειτε.

37. Και ερχεται,
και ευρισκει αυτους καθευδοντας· και λεγει τῳ Πετρῳ· Σιμων, καθευδεις; ουκ ισχυσας μιαν ὡραν γρηγορησαι;

38. Γρηγορειτε και προσευχεσθε, ἱνα μη εισελθητε εις πειρασμον· το μεν πνευμα προθυμον, ἡ δε σαρξ ασθενης.

41. Και λεγει αυτοις, καθευδετε το λοιπον, και αναπαυεσθε· απεχει, ηλθεν ἡ ὡρα· ἰδου, παραδιδοται ὁ ὑιος του ανθρωπου εις τας χειρας των ἁμαρτωλων.

42. Εγειρεσθε, αγωμεν· ἰδου, ὁ παραδιδους με ηγγικε.

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Luke xxii. 3—23. 39—46. 47—55.	REMARKS.
To these two verses there is nothing which corresponds in St. Luke's text.	[d] This is a quotation from Zech. xiii. 7. where the words of the Hebrew text are, הך את־הרעה והפיצין הצאן, 'percute pastorem et dissipabitur grex': to which the text of the LXX. according to the Codex Alexandrinus, παταξον τον ποιμενα και διασκορπισθησονται τα προβατα της ποιμνης, corresponds: but the Codex Vaticanus has παταξατε τους ποιμενας, και εκπασατε τα προβατα. St. Matthew and St. Mark agree in having παταξω, which is different both from the Hebrew, and the LXX. even according to the Codex Alexandrinus.
To this verse there is nothing, which corresponds in St. Luke's text.	
To this passage there is nothing, which corresponds in St. Luke's text.	

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Matth. xxvi. 14—29.
30—46.
47—58.

47. Και ετι αυτυ λαλυντος, ιδυ Ιυδας εις των δωδεκα ηλθε, και μετ' αυτυ οχλος πολυς μετα μαχαιρων και ξυλων, απο των αρχιερεων,

και πρεσβυτερων τυ λαυ.

48. Ὁ δε παραδιδυς αυτον εδωκεν αυτοις σημειον, λεγων ὃν αν Φιλησω, αυτος εστι· κρατησατε αυτον.

55. Ὡς επι λῃστην εξηλθετε μετα μαχαιρων και ξυλων συλλαβειν με. Καθ' ἡμεραν προς ὑμας εκαθεζομην διδασκων εν τῳ ἱερῳ, και υκ εκρατησατε με.

Mark xiv. 10—25.
26—42.
43—54.

43. Και ευθεως, ετι αυτυ λαλυντος, παραγινεται Ιυδας εις ων των δωδεκα, και μετ' αυτυ οχλος πολυς μετα μαχαιρων και ξυλων, παρα των αρχιερεων, και των γραμματεων, και των πρεσβυτερων.

44. Δεδωκει δε ὁ παραδιδυς αυτον συσσημον αυτοις λεγων· ὃν αν Φιλησω, αυτος εστι· κρατησατε αυτον.

48, 49. Ὡς επι λῃστην εξηλθετε μετα μαχαιρων και ξυλων συλλαβειν με· Καθ' ἡμεραν ημην προς ὑμας εν τῳ ἱερῳ διδασκων, και υκ εκρατησατε με.

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Luke xxii. 3—23. 39—46. 47—55.	REMARKS.
	[e] Here St. Matthew and St. Mark agree in the uſe of the compound verb συλλαμβανω, though it never occurs in any other part of their Goſpels, and in other places they have both of them uſed the ſimple verb λαμβανω in the ſenſe of 'to ſeize,' or 'to apprehend,' which συλλαμβανω expreſſes here. For inſtance, in the parable of the diſobedient huſbandmen, St. Matthew has twice uſed λαμβανω in this ſenſe, ch. xxi. 35. 39. and in this parable St. Mark has likewiſe λαμβανω in this ſenſe in the two correſponding places, ch. xii. 3. 8. Where the one therefore expreſſes the notion of 'to ſeize' by λαμβανω, the other does the ſame, and where the one expreſſes this notion by συλλαμβανω, the other does likewiſe the ſame.

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SECT. XLI.

The Crucifixion.

Matth. xxvii. 20—66.

39, 40. Οἱ δε παραπορευομενοι εβλασφημων αυτον, κινουντες τας κεφαλας αὐτων, και λεγοντες· ὁ καταλυων τον ναον, και εν τρισιν ἡμεραις οικοδομων, σωσον σεαυτον· ει ὑιος ει τυ Θευ, καταβηθι απο τυ σαυρυ.

41, 42. Ὁμοίως δε και οἱ αρχιερεις εμπαιζοντες μετα των γραμματεων και πρεσβυτερων ελεγον· αλλυς εσωσεν, ἑαυτον υ δυναται σωσαι.

Mark xv. 11—47.

29, 30. Και οἱ παραπορευομενοι εβλασφημων αυτον, κινουντες τας κεφαλας αὐτων, και λεγοντες· υα, ὁ καταλυων τον ναον, και εν τρισιν ἡμεραις οικοδομων, σωσον σεαυτον· και καταβα απο τυ σαυρυ.

31, 32. Ὁμοιως δε και οἱ αρχιερεις εμπαιζοντες προς αλληλυς μετα των γραμματεων ελεγον· αλλυς εσωσεν, ἑαυτον υ δυναται σωσαι.

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SECT. XLI.

The Crucifixion.

Luke xxiii. 18—56.

To these two verses there is nothing, which corresponds in St. Luke's text. . . . . .

REMARKS.

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SECT. XLII.

The Reſurrection.

Matth. xxviii.	Mark xvi.
7. Ειπατε τοις μαθηταις αυτυ,	7. Ειπατε τοις μαθηταις αυτυ,
. . . . .	. . . . .
προαγει υμας εις την Γαλιλαιαν· εκει αυτον οψεσθε.	προαγει υμας εις την Γαλιλαιαν· εκει αυτον οψεσθε.

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SECT. XLII.

The Reſurrection.

Luke xxiv.	REMARKS.
To this paſſage there is nothing, which correſponds in St. Luke's text.	

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SECOND DIVISION.

EXAMPLES OF VERBAL AGREEMENT IN THE SECTIONS COMMON ONLY TO ST. MATTHEW AND ST. MARK[a].

SECT. I.

Call of Peter, Andrew, James, and John, to the Apoſtleſhip.

Matth. iv. 12. 17—21.

18. Περιπατων δε ὁ Ιησους[b] παρα την θαλασσαν της Γαλιλαιας, ειδε δυο αδελφους, Σιμωνα, τον λεγομενον Πετρον, και Ανδρεαν, του αδελφον αυτυ βαλλοντας αμφιβληστρον εις την θαλασσαν· ησαν γαρ ἁλιεις.

19. Και λεγει αυτοις· δευτε οπισω μυ, και ποιησω ὑμας ἁλιεις ανθρωπων.

20. Οἱ δε ευθεως αφεντες τα δικτυα, ηκολυθησαν αυτῳ.

21. Και προβας εκειθεν ειδεν αλλυς δυο αδελφους, Ιακωβον τον τυ Ζεβεδαιυ, και Ιωαννην τον αδελφον αυτυ, εν τῳ πλοιῳ μετα Ζεβεδαιυ τυ πατρος αυτων, καταρτιζοντας τα δικτυα ἀυτων, και εκαλεσεν αυτυς.

Mark i. 14—20.

16. Περιπατων δε παρα την θαλασσαν της Γαλιλαιας, ειδε Σιμωνα, και Ανδρεαν, του αδελφον αυτυ βαλλοντας[c] αμφιβληστρον[d] εν τῃ θαλασσῃ· ησαν γαρ ἁλιεις.

17. Και ειπεν αυτοις ὁ Ιησους· δευτε οπισω μυ, και ποιησω ὑμας γενεσθαι ἁλιεις ανθρωπων.

18. Και ευθεως αφεντες τα δικτυα αὐτων, ηκολυθησαν αυτῳ.

19, 20. Και προβας εκειθεν ολιγον, ειδεν Ιακωβον του τυ Ζεβεδαιυ, και Ιωαννην τον αδελφον αυτυ, και αυτυς εν τῳ πλοιῳ καταρτιζοντας τα δικτυα· και ευθεως εκαλεσεν αυτυς.

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SECOND DIVISION.

EXAMPLES OF VERBAL AGREEMENT IN THE SECTIONS COMMON ONLY TO ST. MATTHEW AND ST. MARK[a].

SECT. I.

Call of Peter, Andrew, James, and John, to the Apoſtleſhip.

REMARKS.

[a] Theſe ſections are ſtated by Eichhorn, Allgem. Bibl. Vol. V. p. 922—924. He has not affixed numbers to them, as he has done to the ſections common to all three Evangeliſts: but I ſhall number them in the following ſtatement, that they may be better diſtinguiſhed the one from the other.

[b] — ὁ ιησους. *G.*

[c] αμφιβαλλοντας. *G.*

[d] Here St. Matthew and St. Mark agree in the uſe of αμφιβληστρον, a word, which they have never uſed on any other occaſion. At other times they have expreſſed 'net' by δικτυον.

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SECT. IV.

Jesus crosses the sea, and comes to the land of Genesaret: where he reproves the Scribes and Pharisees on account of their traditions; cures the daughter of a Canaanite woman; feeds four thousand men with seven loaves and a few fishes; and censures the Pharisees and Sadducees, who required a sign from heaven.

Matth. xiv. 22—xvi. 12.

xiv. 22. Και ευθεως ηναγκασεν ὁ Ιησους[a] τους μαθητας αὐτου[b] εμβηναι εις το πλοιον, και προαγειν αυτον εις το περαν, ἑως ἀ απολυση τους οχλους.

34. Και διαπερασαντες ηλθον εις την γην Γεννησαρετ.

xv. 7, 8. Ὑποκριται καλως προεφητευσε περι ὑμων Ἡσαιας, λεγων· ὁ λαος ὑτος τοις χειλεσι με τιμα[c], ἡ δε καρδια αυτων πορρω απεχει απ' εμου.

9. Ματην δε σεβονται με διδασκοντες διδασκαλιας, ενταλματα ανθρωπων[d].

10. Και προσκαλεσαμενος τον οχλον ειπεν αυτοις· ακουετε, και συνιετε.

Mark vi. 45.—vii. 31. viii. 1—26.

vi. 45. Και ευθεως ηναγκασε τους μαθητας αὐτου εμβηναι εις το πλοιον, και προαγειν εις το περαν προς Βηθσαιδαν, ἑως αυτος απολυση τον οχλον.

53. Και διαπερασαντες ηλθον επι την γην Γεννησαρετ.

vii. 6. Καλως προεφητευσε Ἡσαιας περι ὑμων των ὑποκριτων ὡς γεγραπται· ὑτος ὁ λαος τοις χειλεσι με τιμα, ἡ δε καρδια αυτων πορρω απεχει απ' εμου.

7. Ματην δε σεβονται με διδασκοντες διδασκαλιας, ενταλματα ανθρωπων.

14. Και προσκαλεσαμενος παντα τον οχλον ελεγεν αυτοις· ακουετε μου παντες, και συνιετε.

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SECT. IV.

Jeſus croſſes the ſea, and comes to the land of Geneſaret: where he reproves the Scribes and Phariſees on account of their traditions; cures the daughter of a Canaanite woman; feeds four thouſand men with ſeven loaves and a few fiſhes; and cenſures the Phariſees and Sadducees, who required a ſign from heaven.

REMARKS.

[a] — ὁ Ιησους. *G.*

[b] — αυτω. *G.*

[c] This is Grieſbach's text. In the common text εγγιζει μοι has been interpolated before ὁ λαος ὑτος, and τῳ ϛοματι αυτων και after it.

[d] This is a quotation from Iſaiah xxix. 13. which according to the text of the LXX. is Εγγιζει μοι ὁ λαος ὑτος ἐν τῳ ϛοματι αυτων, και ἐν τοις χειλεσιν αυτων τιμωσι με· ἡ δε καρδια αυτων πορρω απεχει απ' ἐμου· ματην δε σεβονται με, διδασκοντες ενταλματα ανθρωπων, και διδασκαλιας. But St. Matthew and St. Mark have ſome variations from this text, and at the ſame time where they differ from the LXX. they agree with each other. Namely, they both omit εγγιζει μοι and ἐν τῳ ϛοματι αυτων και, for though theſe words are in the common text of St. Matthew's Goſpel, they are certainly interpolations from the LXX. as may be ſeen on conſulting the authorities quoted by Grieſbach. Further, they agree in omitting ἐν before, and αυτων after, χειλεσι, and in ſubſtituting με τιμᾳ for τιμωσι με. Laſtly, they agree in reading διδασκαλιας ενταλματα ανθρωπων inſtead of ενταλματα ανθρωπων και διδασκαλιας.

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Matth. xiv. 22—xvi. 12.

26. Ουκ εστι καλον λαβειν τον αρτον των τεκνων, και βαλειν τοις κυναριοις.

32. Ὁ δε Ιησους προσκαλεσαμενος τους μαθητας αὐτου, ειπε· σπλαγχνιζομαι επι τον οχλον ὁτι ηδη ἡμερας [f] τρεις προσμενουσι μοι, και ουκ εχουσι τι φαγωσι.

Mark vi. 45—vii. 31. viii. 1—26.

27. Ου γαρ καλον εστι λαβειν τον αρτον των τεκνων και βαλειν τοις κυναριοις.

viii. 1, 2. Προσκαλεσαμενος ὁ Ιησους [e] τους μαθητας αὐτου, λεγει αυτοις· σπλαγχνιζομαι επι τον οχλον ὁτι ηδε ἡμερας [g] τρεις προσμενουσι μοι, και ουκ εχουσι τι φαγωσι.

SECT. V.

Chriſt anſwers the Phariſees concerning divorces.

Matth. xix. 1—12.

5, 6. Ἑνεκεν τουτου καταλειψει ανθρωπος τον πατερα και την μητερα, και προσκολληθησεται τη γυναικι αὐτου· και εσονται οἱ δυο εις σαρκα μιαν· ὡστε ουκετι εισι δυο, αλλα σαρξ μια. Ὁ ουν ὁ Θεος συνεζευξεν, ανθρωπος μη χωριζετω.

Mark x. 1—12.

7, 8, 9. Ἑνεκεν τουτου καταλειψει ανθρωπος τον πατερα αὐτου και την μητερα, και προσκολληθησεται προς την γυναικα αὐτου· και εσονται οἱ δυο εις σαρκα μιαν [a]· ὡστε ουκετι εισι δυο, αλλα σαρξ μια. Ὁ ουν ὁ Θεος συνεζευξεν, ανθρωπος μη χωριζετω.

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REMARKS.

[b] — ὁ Ιησους. *G.*

[f] ἡμεραι. *G.*

[z] ἡμεραι. *G.*

SECT. V.

Christ answers the Pharisees concerning divorces.

REMARKS.

[a] Gen. ii. 24. Ἕνεκεν τουτου καταλειψει ανθρωπος τον πατερα αὐτου και την μητερα, και προσκολληθησεται προς την γυναικα αὐτου· και εσονται οἱ δυο εις σαρκα μιαν, which is precisely St. Mark's text: and therefore this example is of no value in the present inquiry.

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SECT. VI.

Chriſt anſwers to the requeſt, that James and John, the ſons of Zebedee, may obtain the firſt place in the kingdom of heaven.

Matth. xx. 20—28.

22, 23. Ουκ οιδατε τι αιτεισθε. Δυνασθε πιειν το ποτηριον ὁ εγω μελλω πινειν, και το βαπτισμα, ὁ εγω βαπτιζομαι, βαπτισθηναι[a]; Λεγουσιν αυτῳ, δυναμεθα. Και λεγει αυτοις· το μεν ποτηριον μου πιεσθε, και το βαπτισμα, ὁ εγω βαπτιζομαι, βαπτισθησεσθε· το δε καθισαι εκ δεξιων μου, και εξ ευωνυμων μου ουκ εστιν εμον δουναι, αλλ' οις ἡτοιμασται ὑπο του πατρος μου.

24. Και ακουσαντες οἱ δεκα ηγανακτησαν περι των δυο αδελφων.

25. Ὁ δε Ιησους προσκαλεσαμενος αυτους, ειπεν· οιδατε, ὁτι οἱ αρχοντες των εθνων κατακυριευουσιν αυτων, και οἱ μεγαλοι κατεξουσιαζουσιν αυτων.

26. Ουκ ουτως δε[c] εστι εν ὑμιν· αλλ' ὁς εαν θελῃ εν ὑμιν μεγας γενεσθαι, εστω[d] ὑμων διακονος.

Mark x. 35—45.

38—40. Ουκ οιδατε τι αιτεισθε. Δυνασθε πιειν το ποτηριον ὁ εγω πινω, και το βαπτισμα, ὁ εγω βαπτιζομαι, βαπτισθηναι; Οἱ δε ειπον αυτῳ· δυναμεθα. Ὁ δε Ιησους ειπεν αυτοις· το μεν ποτηριον ὁ εγω πινω, πιεσθε, και το βαπτισμα, ὁ εγω βαπτιζομαι, βαπτισθησεσθε· το δε καθισαι εκ δεξιων μου, και εξ ευωνυμων μου[b] ουκ εστιν εμον δουναι, αλλ' οις ἡτοιμασται.

41. Και ακουσαντες οἱ δεκα ηρξαντο αγανακτειν περι Ιακωβου και Ιωαννου.

42. Ὁ δε Ιησους προσκαλεσαμενος αυτους, λεγει αυτοις· οιδατε ὁτι οἱ δοκουντες αρχειν των εθνων κατακυριευουσιν αυτων, και οἱ μεγαλοι αυτων κατεξουσιαζουσιν αυτων.

43. Ουχ ουτω δε εσται εν ὑμιν· αλλ' ὁς εαν θελῃ γενεσθαι μεγας εν ὑμιν, εσται διακονος ὑμων[e].

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SECT. VI.

Chriſt anſwers to the requeſt, that James and John, the ſons of Zebedee, may obtain the firſt place in the kingdom of heaven.

REMARKS.

[a] Theſe words και το βαπτισμα ὁ ἐγω βαπτιζομαι βαπτισθηναι, and preſently after και το βαπτισμα, ὁ ἐγω βαπτιζομαι, βαπτισθησεσθε are wanting, in St. Matthew's text, in the Codex Vaticanus, Codex Bezæ, Codex Stephani η, and the quotation of Origen, not to mention other good authorities quoted by Grieſbach. It is therefore highly probable, if not certain, that theſe words in St. Matthew's text are an interpolation from that of St. Mark, made by tranſcribers, who fancied, that becauſe St. Matthew's text was ſhorter, it was defective. However, if we deduct theſe words, St. Matthew's text is ſtill that of St. Mark, though leſs full.

[b] — μου. G.

[c] — δε. G.

[d] εσαι is preferred by Grieſbach.

[e] ὑμων διακονος. G.

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Matth. xx. 20—28.	Mark x. 35—45.
27. Και ὃς εαν θελη εν ὑμιν ειναι πρωτος, εσ-ω ὑμων δουλος.	44. Και ὃς αν θελη ὑμων γενεσθαι πρωτος, εσ-αι παντων δουλος.
28. Ὡσπερ ὁ υἱος τυ ανθρωπυ υκ ηλθε διακονηθηναι, αλλα διακονησαι, και δυναι την ψυχην αὐτυ λυτρον αντι πολλων.	45. Και γαρ ὁ υἱος τυ ανθρωπυ υκ ηλθε διακονηθηναι, αλλα διακονησαι, και δυναι την ψυχην αὐτυ λυτρον αντι πολλων.

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REMARKS.

[f] Here likewise Grieſbach prefers 1781.

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THIRD DIVISION.

EXAMPLE OF VERBAL AGREEMENT IN THE SECTIONS COMMON ONLY TO ST. MARK AND ST. LUKE.

SECT. I.

Chriſt cures a demoniac in the ſynagogue at Capernaum.

Mark i. 21—28.	Luke iv. 31—37.
24. Εα, τί ἡμιν και σοι Ιησυ Ναζαρηνε; ηλθες απολεσαι ἡμας; οιδα σε τις ει, ὁ ἁγιος τυ Θευ.	34. Εα, τι ἡμιν και σοι, Ιησυ Ναζαρηνε; ηλθες απολεσαι ἡμας; οιδα σε τις ει, ὁ ἁγιος τυ Θευ.
25. Και επετιμησεν αυτῳ ὁ Ιησυς, λεγων· Φιμωθητι, και εξελθε εξ αυτυ.	35. Και επετιμησεν αυτῳ ὁ Ιησυς, λεγων· Φιμωθητι, και εξελθε εξ αυτυ.

This is the only inſtance of verbal agreement, which I have obſerved in the ſections common only to St. Mark and St. Luke: and in the reſt even of this ſection St. Mark and St. Luke have expreſſed themſelves very differently. A complete analyſis of this ſection is given in Eichhorn's Allgem. Bibl. Vol. V. p. 957—960.

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THIRD DIVISION.

EXAMPLE OF VERBAL AGREEMENT IN THE SECTIONS COMMON ONLY TO ST. MARK AND ST. LUKE[a].

SECT. I.

Chriſt cures a demoniac in the ſynagogue at Capernaum.

REMARKS.

[a] Eichhorn Allgem. Bibl. Vol. V. p. 950.

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FOURTH DIVISION.

EXAMPLES OF VERBAL AGREEMENT IN THE SECTIONS COMMON ONLY TO ST. MATTHEW AND ST. LUKE[a].

SECT. I.

Sermon on the mount[b].

Matth. v. vi. vii.	Luke vi. 20—49. &c.
v. 44. Αγαπατε τυς εχθρυς ὑμων· ευλογειτε τυς καταρωμενυς ὑμας· καλως ωοιειτε τυς μισυντας[c] ὑμας· και ωροσευχεσθε ὑπερ των επηρεαζοντων[d] ὑμας.	vi. 27, 28. Αγαπατε τυς εχθρυς ὑμων· καλως ωοιειτε τοις μισυσιν ὑμας· ευλογειτε τυς καταρωμενυς ὑμιν· και ωροσευχεσθε ὑπερ των επηρεαζοντων[d] ὑμας.
vi. 21. Ὁπυ γαρ εστιν ὁ θησαυρος ὑμων, εκει εσται και η καρδια ὑμων.	xii. 34. Ὁπυ γαρ εστιν ὁ θησαυρος ὑμων, εκει και ἡ καρδια ὑμων εσται.
22, 23. Ὁ λυχνος τυ σωματος εστιν ὁ οφθαλμος· εαν υν ὁ οφθαλμος συ ἁπλυς ἡ, ὁλον το σωμα συ φωτεινον εσται· εαν δε ὁ οφθαλμος συ ωονηρος ἡ, ὁλον το σωμα συ σκοτεινον εσται.	xi. 34. Ὁ λυχνος τυ σωματος εστιν ὁ οφθαλμος[c]· ὁταν υν ὁ οφθαλμος συ ἁπλυς ἡ, και ὁλον το σωμα συ φωτεινον εστιν· επαν δε ωονηρος ἡ, και το σωμα συ σκοτεινον.

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FOURTH DIVISION.

EXAMPLES OF VERBAL AGREEMENT IN THE SECTIONS COMMON ONLY TO ST. MATTHEW AND ST. LUKE[a].

SECT. I.

Sermon on the mount[b].

REMARKS.

[a] Eichhorn Allgem. Bibl. Vol. V. p. 964. Eichhorn reckons among these sections the additional circumstances relative to Christ's temptation, which are recorded by St. Matthew, ch. iv. 1. &c. and by St. Luke, ch. iv. 1. &c. But I have omitted this section here, because it properly belongs to Sect. III. in the First Division, where the verbal agreement has been already stated. On the other hand, Sect. IV. VII. VIII. IX. X. XI. in the following list are not noted by Eichhorn, where he mentions the portions peculiar to St. Matthew and St. Luke.

[b] In St. Matthew's Gospel the sermon on the mount takes up three whole chapters, v. vi. vii.: in St. Luke's Gospel only thirty verses, ch. vi. 20—49. But since many of the precepts, which St. Matthew has delivered in connexion, are found in scattered parts of the long portion, Luke ix. 51—xviii. 14. I have brought into the present section those, which have a verbal coincidence with St. Matthew.

[c] τοις μισθοις. *G.* If we adopt this reading, which is undoubtedly the genuine one, the words used in this passage by St. Matthew and St. Luke are precisely the same. In the arrangement there is a small difference: for the second and third precepts are placed in a different order.

[d] Neither St. Matthew nor St. Luke have used σπηριαζω on any other occasion. It is a word, which never occurs in the LXX. and is used only in one other instance in the whole New Testament.

[e] + σου. *G.*

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Matth. v. vi. vii.

24. Ουδεις δυναται δυσι κυριοις δουλευειν· η γαρ τον ενα μισησει, και τον ετερον αγαπησει, η ενος ανθεξεται, και τω ετερω καταφρονησει· ου δυνασθε Θεω δουλευειν και μαμμωνα.

25. Δια τουτο λεγω υμιν· μη μεριμνατε τη ψυχη υμων τι φαγητε, και τι πιητε, μηδε τω σωματι υμων τι ενδυσησθε. Ουχι η ψυχη πλειον εστι της τροφης, και το σωμα του ενδυματος;

26.

27. Τις δε εξ υμων μεριμνων δυναται προσθειναι επι την ηλικιαν αυτου πηχυν ενα;

28, 29. Καταμαθετε τα κρινα του αγρου, πως αυξανει· ου κοπια, ουδε νηθει· λεγω δε υμιν, οτι ουδε Σολομων εν παση τη δοξη αυτου περιεβαλετο ως εν τουτων.

30. Ει δε τον χορτον του αγρου, σημερον οντα, και αυριον εις κλιβανον βαλλομενον, ο Θεος ουτως αμφιεννυσι, ου πολλω μαλλον υμας, ολιγοπιστοι;

31.

Luke vi. 20—49, &c.

xvi. 13. Ουδεις οικετης δυναται δυσι κυριοις δουλευειν· η γαρ τον ενα μισησει, και τον ετερον αγαπησει, η ενος ανθεξεται, και του ετερου καταφρονησει· ου δυνασθε Θεω δουλευειν και μαμμωνα.

xii. 22, 23. Δια τουτο υμιν λεγω· μη μεριμνατε τη ψυχη υμων, τι φαγητε, μηδε τω σωματι τι ενδυσησθε. Η ψυχη πλειον εστι της τροφης, και το σωμα του ενδυματος.

24. The same subject, but in different words.

25. Τις δε εξ υμων μεριμνων δυναται προσθειναι επι την ηλικιαν αυτου πηχυν ενα;

26. Corresponds to the former part of Matth. vi. 28. but the words are different.

27. Κατανοησατε τα κρινα, πως αυξανει· ου κοπια, ουδε νηθει· λεγω δε υμιν, οτι ουδε Σολομων εν παση τη δοξη αυτου περιεβαλετο ως εν τουτων.

28. Ει δε τον χορτον εν τω αγρω, σημερον οντα, και αυριον εις κλιβανον βαλλομενον, ο Θεος ουτως αμφιεννυσι, ποσω μαλλον υμας ολιγοπιστοι;

29. The same subject in different words.

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REMARKS.

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Matth. v. vi. vii.

32. Παντα γαρ ταυτα τα εθνη επιζητει· οιδε γαρ ὁ πατηρ ὑμων ὁ ουρανιος, ὁτι χρηζετε τυτων απαντων.

33. Ζητειτε δε πρωτον την βασιλειαν τυ Θευ, και την δικαιοσυνην αυτυ· και ταυτα παντα προστεθησεται ὑμιν.

vii. 1. Μη κρινετε, ἱνα μη κριθητε.

2. Εν ᾧ γαρ κριματι κρινετε κριθησεσθε· και εν ᾧ μετρῳ μετρειτε, αντιμετρηθησεται ὑμιν.

3. Τι δε βλεπεις το καρφος το εν τῳ οφθαλμῳ τυ αδελφυ συ, την δε εν τῳ σῳ οφθαλμῳ δοκον ου κατανοεις;

5. Υποκριτα, εκβαλε πρωτον την δοκον εκ τυ οφθαλμυ συ, και τοτε διαβλεψεις[f] εκβαλειν το καρφος εκ τυ οφθαλμυ τυ αδελφυ συ.

7. Αιτειτε, και δοθησεται ὑμιν· ζητειτε και ευρησετε· κρυετε, και ανοιγησεται ὑμιν.

8. Πας γαρ ὁ αιτων λαμβανει, και ὁ ζητων ευρισκει, και τῳ κρουντι ανοιγησεται.

Luke vi. 20—49, &c.

30. Παντα γαρ παντα τα εθνη τυ κοσμυ επιζητει· ὑμων δε ὁ πατηρ οιδεν, ὁτι χρηζετε τυτων.

31. Πλην ζητειτε την βασιλειαν τυ Θευ· και ταυτα παντα προστεθησεται ὑμιν.

vi. 37. Μη κρινετε, και ου μη κριθητε.

38. τῳ γαρ αυτῳ μετρῳ ᾧ μετρειτε, αντιμετρηθησεται ὑμιν.

41. Τι δε βλεπεις το καρφος το εν τῳ οφθαλμῳ τυ αδελφυ συ, την δε δοκον την εν τῳ ιδιῳ οφθαλμῳ ου κατανοεις;

42. Υποκριτα. εκβαλε πρωτον την δοκον εκ τυ οφθαλμυ συ, και τοτε διαβλεψεις εκβαλειν το καρφος το εν τῳ οφθαλμῳ τυ αδελφυ συ.

xi. 9. Αιτειτε, και δοθησεται ὑμιν· ζητειτε, και ευρησετε· κρυετε, και ανοιγησεται ὑμιν.

10. Πας γαρ ὁ αιτων λαμβανει, και ὁ ζητων ευρισκει, και τῳ κρουντι ανοιγησεται.

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REMARKS.

[f] Διαβλεπω uſed here both by St. Matthew and St. Luke occurs no where elſe, either in the New Teſtament, or in the Septuagint, or the Greek Apocrypha. Nor has it been hitherto quoted from any claſſic author.

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SECT. II.

Cure of the centurion's servant at Capernaum.

Matth. viii. 5—13.

8. Κυριε,
ουκ ειμι ικανος ινα μου υπο την στεγην εισελθης·

αλλα μονον ειπε λογου, και ιαθησεται ὁ παις μου.

9. Και γαρ εγω ανθρωπος ειμι υπο εξουσιαν,
εχων υπ' εμαυτον στρατιωτας· και λεγω τουτῳ, πορευθητι, και πορευεται· και αλλῳ, ερχου και ερχεται· και τῳ δουλῳ μου, ποιησον τουτο, και ποιει.

10. Ακουσας δε ὁ Ιησους εθαυμασε· και ειπε τοις ακολουθουσιν· αμην λεγω ὑμιν, ουδε εν τῳ Ισραηλ τοσαυτην πιστιν ευρον.

Luke vii. 1—10.

6, 7. Κυριε, μη σκυλλου· ου γαρ ειμι ικανος ινα ὑπο την στεγην μου εισελθης· διο ουδε εμαυτον ηξιωσα προς σε ελθειν· αλλα ειπε λογῳ και ιαθησεται ὁ παις μου.

8. Και γαρ εγω ανθρωπος ειμι ὑπο εξουσιαν τασσομενος, εχων ὑπ' εμαυτον στρατιωτας· και λεγω τουτῳ, πορευθητι, και πορευεται· και αλλῳ, ερχου και ερχεται· και τῳ δουλῳ μου, ποιησον τουτο, και ποιει.

9. Ακουσας δε ταυτα ὁ Ιησους εθαυμασεν αυτον· και στραφεις τῳ ακολουθουντι αυτῳ οχλῳ, ειπε· λεγω ὑμιν, ουδε εν τῳ Ισραηλ τοσαυτην πιστιν ευρον.

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SECT. II.

Cure of the centurion's servant at Capernaum.

REMARKS.

[a] Λογῳ. *G.* If we adopt this reading, St. Matthew's text agrees with that of St. Luke, though the latter has additions not contained in the former.

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SECT. III.

Christ's discourse with certain persons, who wished to become his disciples.

Matth. viii. 19—22.

20. Αἱ αλωπεκες φωλεος εχυσι, και τα πετεινα τυ υρανυ κατασκηνωσεις· ὁ δε υἱος τυ ανθρωπυ υκ εχει ωυ την κεφαλην κλινῃ.

22. Ὁ δε Ιησυς ειπεν αυτῳ, ακολυθει μοι, και αφες τυς νεκρυς θαψαι τυς ἑαυτων νεκρυς[a].

Luke ix. 57—62.

58. Αἱ αλωπεκες φωλεος εχυσι, και τα πετεινα τυ υρανυ κατασκηνωσεις· ὁ δε υἱος τυ ανθρωπυ υκ εχει ωυ την κεφαλην κλινῃ.

60. Ειπε δε αυτῳ ὁ Ιησυς· αφες τυς νεκρυς θαψαι τυς ἑαυτων νεκρυς.

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SECT. III.

Chriſt's diſcourſe with certain perſons, who wiſhed to become his diſciples.

REMARKS.

[a] In the Syriac verſion theſe words are rendered by ܕܢܩܒܪܘܢ ܠܗܘܢ ܠܡܝܬܐ ܡܝܬܐ ‘ſine mortuos ſepelientes mortuos ſuos,’ that is, ‘ſine mortuos ſepelire mortuos ſuos,’ for in Syriac the participle is frequently uſed inſtead of the infinitive. Hence Bolten in a Note to his German tranſlation of St. Matthew's Goſpel, p. 138. (Bericht des Matthæus, Altona, 1792, 8vo.) conjectures, that theſe were the words of Chriſt, as firſt committed to writing in Syriac or Chaldee, but that his real meaning was different from that which is expreſſed in the tranſlation of them exhibited in the Greek texts of St. Matthew and St. Luke. He ſuppoſes namely, that ܡܝܬܐ was intended to expreſs, not ‘ſepelientes,’ but ‘ſepelientibus,’ like ܠܡܝܬܐ, ſince ܠ, the ſign of the dative, is frequently underſtood. The meaning of the Syriac words will then be, ‘Relinque mortuos ſepelientibus mortuos ſuos.’ This is certainly a very ingenious conjecture, as it is much more intelligible, when we ſay, ‘Leave the dead to thoſe, whoſe office it is to bury the dead,’ than when we ſay, ‘Leave the dead to bury the dead,’ which, after all the pains, which commentators have beſtowed on it, ſtill remains, as Wetſtein ſays, ſententia paradoxa. Now admitting that this conjecture, which Eichhorn (Allg. Bib. Vol. V. p. 970.) has likewiſe adopted, be true, the queſtion to be aſked in our preſent inquiry is this: Is it probable that two independent tranſlators ſhould deviate from the meaning of their original, not only in the ſame place, but preciſely in the ſame manner? If the paſſage occurred either in St. Matthew alone, or in St. Luke alone, one might conjecture, that the Greek text was originally αφες τους νεκρους θαψασι τους ἑαυτων νεκρους, and that through an overſight of tranſcribers the σ in θαψασι was omitted, and the participle thus converted into the infinitive θαψαι. But that the ſame overſight ſhould have happened in both places is not probable.

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SECT. IV.

Parable of the plenteous harveſt and the few labourers.

Matth. ix. 37, 38.	Luke x. 2.
Ὁ μεν θερισμος πολυς, οἱ δε εργαται ολιγοι. Δεηθητε ουν του κυριου του θερισμου, ὁπως εκβαλῃ εργατας εις τον θερισμον αὐτου.	Ὁ μεν θερισμος πολυς, οἱ δε εργαται ολιγοι. Δεηθητε ουν του κυριου του θερισμου, ὁπως εκβαλλῃ εργατας εις τον θερισμον αὐτου.

SECT. V.

Chriſt's diſcourſe on the meſſage of John the Baptiſt.

Matth. xi. 2—19.	Luke vii. 19—35.
3. Συ ει ὁ ερχομενος, η ἑτερον προσδοκωμεν;	19. Συ ει ὁ ερχομενος, η αλλον προσδοκωμεν;
45. Και αποκριθεις ὁ Ιησους ειπεν αυτοις· πορευθεντες απαγγειλατε Ιωαννῃ ἁ ακουετε και βλεπετε. τυφλοι αναβλεπουσι, και χωλοι περιπατουσι, λεπροι καθαριζονται, και κωφοι ακουουσι, νεκροι εγειρονται, και πτωχοι ευαγγελιζονται.	22. Και αποκριθεις ὁ Ιησους ειπεν αυτοις· πορευθεντες απαγγειλατε Ιωαννῃ ἁ ειδετε και ηκουσατε· ὁτι τυφλοι αναβλεπουσι, χωλοι περιπατουσι, λεπροι καθαριζονται, κωφοι ακουουσι, νεκροι εγειρονται, πτωχοι ευαγγελιζονται.
6. Και μακαριος εστιν, ὁς εαν μη σκανδαλισθῃ εν εμοι.	23. Και μακαριος εστιν, ὁς εαν μη σκανδαλισθῃ εν εμοι.

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SECT. IV.

Parable of the plenteous harveſt and the few labourers.

REMARKS.

SECT. V.

Chriſt's diſcourſe on the meſſage of John the Baptiſt.

REMARKS.

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Matth. xi. 2—19.

7. Τυτων δε πορευομενων ηρξατο ὁ Ιησυς λεγειν τοις οχλοις περι Ιωαννυ· τι εξηλθετε εις την ερημον θεασασθαι; καλαμον ὑπο ανεμυ σαλευομενον;

8. Αλλα τι εξηλθετε ιδειν; ανθρωπον εν μαλακοις ἱματιοις ημφιεσμενον; ιδυ οἱ τα μαλακα φορυντες εν τοις οικοις των βασιλεων εισιν.

9. Αλλα τι εξηλθετε ιδειν; προφητην; ναι λεγω ὑμιν, και περισσοτερον προφητυ.

10. Ουτος γαρ εστι, περι ὁ γεγραπται· ιδυ εγω αποστελλω τον αγγελον μυ προ προσωπυ συ, ὁς κατασκευασει την ὁδον συ εμπροσθεν συ[b].

11. Αμην λεγω ὑμιν, υκ εγηγερται εν γεννητοις γυναικων[c] μειζων Ιωαννυ τυ βαπτιστυ· ὁ δε μικροτερος εν τη βασιλεια των υρανων μειζων αυτυ εστι.

12—15. An insertion, not contained in St. Luke's text.

Luke vii. 19—35.

24. Απελθοντων δε των αγγελων Ιωαννυ, ηρξατο λεγειν προς τυς οχλυς περι Ιωαννυ· τι εξεληλυθατε[a] εις την ερημον θεασασθαι; καλαμον ὑπο ανεμυ σαλευομενον;

25. Αλλα τι εξεληλυθατε ιδειν; ανθρωπον εν μαλακοις ἱματιοις ημφιεσμενον; ιδυ οἱ εν ἱματισμῳ ενδοξῳ και τρυφη ὑπαρχοντες εν τοις βασιλειοις εισιν.

26. Αλλα τι εξεληλυθατε ιδειν; προφητην; ναι λεγω ὑμιν, και περισσοτερου προφητυ.

27. Ουτος εστι περι ὁ γεγραπται· ιδυ εγω αποστελλω τον αγγελον μυ προ προσωπυ συ, ὁς κατασκευασει την ὁδον συ εμπροσθεν συ

28. Λεγω γαρ ὑμιν, μειζων εν γεννητοις γυναικων προφητης Ιωαννυ τυ βαπτιστυ υδεις εστιν· ὁ δε μικροτερος εν τη βασιλεια τυ Θευ μειζων αυτυ εστι.

29, 30. An insertion, not contained in St. Matthew's text.

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REMARKS.

[a] Throughout the whole of this ſection, where St. Matthew has ηλθε and ηλθετε, St. Luke has the Attic form εληλυθε and εληλυθατε.

[b] In this quotation from Malachi iii. 1. the words uſed by St. Matthew and St. Luke are preciſely the ſame: yet they materially differ from the words of the LXX. which are, ιδου, εξαποστελλω τον αγγελον μου, και επιβλεψεται οδον προ προσωπου μου: and moreover theſe words of the LXX. are a cloſe tranſlation of the Hebrew text in this paſſage, הנני שלח מלאכי ופנה־דרך לפני. Further, the ſame quotation is made by St. Mark, though in a different place, viz. ch. i 2. and in the very ſame words, which are here uſed by St. Matthew and St. Luke. Now would this cloſe verbal agreement, under theſe circumſtances, be poſſible, if the Goſpels of St. Matthew, St. Mark, and St. Luke contained three independent tranſlations of a Hebrew or Chaldee original?

[c] The expreſſion γεννητοι γυναικων uſed in this place both by St. Matthew and St. Luke occurs no where elſe in the whole New Teſtament.

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Matth. xi. 2—19.

16, 17. Τινι δε ὁμοιωσω την γενεαν ταυτην; ὁμοια εστι παιδαριοις[d] εν αγοραις καθημενοις, και προσφωνουσι τοις ἑταιροις αὐτων, και λεγουσιν· ηυλησαμεν ὑμιν, και ουκ ωρχησασθε· εθρηνησαμεν ὑμιν, και ουκ εκοψασθε[e].

18. Ηλθε γαρ Ιωαννης, μητε εσθιων, μητε πινων, και λεγουσι δαιμονιον εχει.

19. Ηλθεν ὁ υἱος του ανθρωπου εσθιων και πινων· και λεγουσιν ἰδου ανθρωπος φαγος και οινοποτης, τελωνων φιλος, και ἁμαρτωλων· και εδικαιωθη ἡ σοφια απο των τεκνων αὐτης.

Luke vii. 19—35.

31, 32. Τινι ουν ὁμοιωσω τους ανθρωπους της γενεας ταυτης; και τινι εισιν ὁμοιοι; ὁμοιοι εισι παιδιοις τοις εν αγορᾳ καθημενοις και προσφωνουσιν αλληλοις, και λεγουσιν. ηυλησαμεν ὑμιν, και ουκ ωρχησασθε· εθρηνησαμεν ὑμιν, και ουκ εκλαυσατε.

33. Εληλυθε γαρ Ιωαννης ὁ βαπτιστης, μητε αρτον εσθιων, μητε οινον πινων, και λεγετε δαιμονιον εχει.

34, 35. Εληλυθεν ὁ υἱος του ανθρωπου εσθιων και πινων· και λεγετε ἰδου ανθρωπος φαγος και οινοποτης, τελωνων φιλος[f], και ἁμαρτωλων· και εδικαιωθη ἡ σοφια απο των τεκνων αὐτης παντων.

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REMARKS.

[d] παιδιοις. G.

[e] Ver. 16, 17, I produce here merely for the sake of connexion, and not as instances of verbal agreement.

[f] φιλος τελωνων. G.

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SECT. VI.

Woe denounced to Chorazin, Bethsaida, and Capernaum.

Matth. xi. 20—30.

21. Ουαι σοι, Χοραζιν, ουαι σοι, Βηθσαιδαν[a]· ὁτι ει εν Τυρῳ και Σιδωνι εγενοντο αἱ δυναμεις αἱ γενομεναι εν ὑμιν, παλαι αν εν σακκῳ και σποδῳ μετενοησαν.

22. Πλην λεγω ὑμιν· Τυρῳ και Σιδωνι ανεκτοτερον εσται εν ἡμερᾳ κρισεως, η ὑμιν.

23. Και συ Καπερναουμ, ἡ ἑως του ουρανου ὑψωθεισα, ἑως ᾅδου καταβιβασθησῃ.

The remaining part of this verse, and ver. 24, are not contained in St. Luke's text.

25, 26. Εξομολογουμαι σοι, πατερ, κυριε του ουρανου και της γης, ὁτι απεκρυψας ταυτα απο σοφων και συνετων, και απεκαλυψας αυτα νηπιοις. ναι, ὁ πατηρ, ὁτι ὑτως εγενετο ευδοκια εμπροσθεν σου.

27. Παντα μοι παρεδοθη ὑπο του πατρος μου· και ουδεις επιγινωσκει τον ὑιον, ει μη ὁ πατηρ· ουδε τον πατερα τις επιγινωσκει, ει μη ὁ ὑιος, και ᾧ εαν βουληται ὁ ὑιος αποκαλυψαι.

Luke x. 13—15. 21, 22.

13. Ουαι σοι, Χοραζιν, ουαι σοι Βηθσαιδα· ὁτι ει εν Τυρῳ και Σιδωνι εγενοντο αἱ δυναμεις αἱ γενομεναι εν ὑμιν, παλαι αν εν σακκῳ και σποδῳ καθημεναι μετενοησαν.

14. Πλην Τυρῳ και Σιδωνι ανεκτοτερον εσται εν τῃ κρισει, η ὑμιν.

15. Και συ Καπερναουμ, ἡ ἑως του ουρανου ὑψωθεισα, ἑως ᾅδου καταβιβασθησῃ.

21. Εξομολογουμαι σοι, πατερ, κυριε του ουρανου και της γης, ὁτι απεκρυψας ταυτα απο σοφων και συνετων, και απεκαλυψας αυτα νηπιοις· ναι, ὁ πατηρ[b], ὁτι ὑτως εγενετο ευδοκια εμπροσθεν σου[c].

22. Παντα παρεδοθη μοι[d] ὑπο του πατρος μου· και ουδεις γινωσκει τις εστιν ὁ ὑιος, ει μη ὁ πατηρ· και τις εστιν ὁ πατηρ, ει μη ὁ ὑιος, και ᾧ εαν βουληται ὁ ὑιος αποκαλυψαι[e].

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SECT. VI.

Woe denounced to Chorazin, Bethſaida, and Capernaum.

REMARKS.

[a] Βηθσαιδα. C. D. K. L. It is likewiſe thus written by Origen.

[b] It is remarkable that St. Matthew and St. Luke here agree in uſing the nominative ὁ πατηρ as equivalent to the vocative πατερ, though they have never done ſo on any other occaſion, and though they had both uſed the vocative immediately before.

[c] In the common editions is added at the end of this verſe, και στραφεις προς τους μαθητας ειπε: but Grieſbach has very rightly rejected it.

[d] μοι παρεδοθη. G.

[e] From the preceding ſtatement it appears that the *whole* of this ſection in St. Luke's text agrees, with a very few exceptions, word for word with that of St. Matthew.

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Matth. xi. 20—30.	Luke x. 13—15. 21, 22.
28—30. To theſe two verſes there is nothing, which correſponds in St. Luke's text.	

SECT. VII.

Additions peculiar to St. Matthew and St. Luke, in Chriſt's confutation of the opinion, that he caſt out devils by Beelzebub.

Matth. xii. 27, 28. 30.	Luke xi. 19, 20. 23.
27. Και ει εγω εν Βεελζεβυλ εκβαλλω τα δαιμονια, οἱ υἱοι ὑμων εν τινι εκβαλλυσι; δια τυτο αυτοι ὑμων εσονται κριται;	19. Ει δε εγω εν Βεελζεβυλ εκβαλλω τα δαιμονια, οἱ υἱοι ὑμων εν τινι εκβαλλυσι; δια τυτο κριται ὑμων αυτοι εσονται.
28. Ει δε εγω εν πνευματι Θευ εκβαλλω τα δαιμονια, αρα εφθασεν εφ' ὑμας ἡ βασιλεια τυ Θευ.	20. Ει δε εν δακτυλῳ Θευ εκβαλλω τα δαιμονια, αρα εφθασεν εφ' ὑμας ἡ βασιλεια τυ Θευ.
30. Ὁ μη ων μετ' εμυ, κατ' εμυ εστι· και ὁ μη συναγων μετ' εμυ, σκορπιζει.	23. Ὁ μη ων μετ' εμυ, κατ' εμυ εστι· και ὁ μη συναγων μετ' εμυ, σκορπιζει.

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REMARKS.

SECT. VII.

Additions peculiar to St. Matthew and St. Luke, in Chriſt's confutation of the opinion, that he caſt out devils by Beelzebub.

REMARKS.

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SECT. VIII.

Christ's censure of certain persons, who required of him a sign.

Matth. xii. 38—45.

41. Ανδρες Νινευιται [a] αναστησονται εν τη κρισει μετα της γενεας ταυτης, και κατακρινουσιν αυτην, ὁτι μετενοησαν εις το κηρυγμα Ιωνα· και ιδε, πλειον Ιωνα ὡδε.

42. Βασιλισσα νοτε εγερθησεται εν τη κρισει μετα της γενεας ταυτης, και κατακρινει αυτην· ὁτι ηλθεν εκ των περατων της γης, ακουσαι την σοφιαν Σολομωντος· και ιδε πλειον Σολομωντος ὡδε.

43, 44. Ὁταν δε το ακαθαρτον πνευμα εξελθη απο του ανθρωπου, διερχεται δι' ανυδρων τοπων, ζητουν αναπαυσιν, και μη ευρισκει· τοτε λεγει επιστρεψω εις τον οικον μου, ὁθεν εξηλθον· και ελθον ευρισκει σχολαζοντα, σεσαρωμενον, και κεκοσμημενον.

45. Τοτε πορευεται, και παραλαμβανει μεθ' ἑαυτου ἑπτα ἑτερα πνευματα πονηροτερα ἑαυτου, και εισελθοντα κατοικει εκει· και γινεται τα εσχατα του ανθρωπου εκεινου χειρονα των πρωτων.

Luke xi. 24—32.

32. Ανδρες Νινευι [a] αναστησονται εν τη κρισει μετα της γενεας ταυτης, και κατακρινουσιν αυτην· ὁτι μετενοησαν εις το κηρυγμα Ιωνα· και ιδε πλειον Ιωνα ωδε.

31. Βασιλισσα νοτε εγερθησεται εν τη κρισει μετα των ανδρων της γενεας ταυτης και κατακρινει αυτους· ὁτι ηλθεν εκ των περατων της γης ακουσαι την σοφιαν Σολομωντος· και ιδε πλειον Σολομωντος ὡδε.

24, 25. Ὁταν το ακαθαρτον πνευμα εξελθη απο του ανθρωπου, διερχεται δι' ανυδρων τοπων, ζητουν αναπαυσιν, και μη ευρισκον. λεγει ὑποστρεψω εις τον οικον μου, ὁθεν εξηλθον· και ελθων ευρισκει σεσαρωμενον, και κεκοσμημενον.

26. Τοτε πορευεται και παραλαμβανει ἑπτα ἑτερα πνευματα πονηροτερα ἑαυτου, και εισελθοντα κατοικει εκει· και γινεται τα εσχατα του ανθρωπου εκεινου χειρονα των πρωτων.

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SECT. VIII.

Chriſt's cenſure of certain perſons, who required of him a ſign.

REMARKS.

[a] Νινευιται is the reading alſo of St. Luke's Goſpel in the Codd. Alexandrinus, Vaticanus, Ephrem, Stephani η, Des Camps, and fifty-eight other Greek MSS.

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SECT. IX.

Parable of the leaven.

Matth. xiii. 33.	Luke xiii. 20, 21.
Ὁμοια εστιν ἡ βασιλεια των ουρανων ζυμῃ, ἣν λαβουσα γυνη ενεκρυψεν εις αλευρου σατα τρια, ἑως οὗ εζυμωθη ὁλον.	Ομοια εστι [a] ζυμῃ, ἣν λαβουσα γυνη ενεκρυψεν εις αλευρου σατα τρια, ἑως οὗ εζυμωθη ὁλον.

SECT. X.

Christ's lamentation over the fate of Jerusalem.

Matth. xxiii. 37—39.	Luke xiii. 34, 35.
Ἱερουσαλημ, Ἱερουσαλημ, ἡ αποκτεινουσα τους προφητας, και λιθοβολουσα τους απεσταλμενους προς αυτην, ποσακις ηθελησα επισυναγαγειν τα τεκνα σου, ὃν τροπον επισυναγει ορνις τα νοσσια ἑαυτης ὑπο τας πτερυγας, και ουκ ηθελησατε; Ιδου αφιεται ὑμιν ὁ οικος ὑμων ερημος· λεγω γαρ ὑμιν· ου μη με ιδητε, ἑως αν ειπητε, ευλογημενος ὁ ερχομενος εν ονοματι κυριου.	Ἱερουσαλημ, Ἱερουσαλημ, ἡ αποκτεινουσα τους προφητας, και λιθοβολουσα τους απεσταλμενους προς αυτην, ποσακις ηθελησα επισυναξαι τα τεκνα σου, ὃν τροπον ὀρνις την ἑαυτης νοσσιαν [a] ὑπο τας πτερυγας, και ουκ ηθελησατε; Ιδου αφιεται ὑμιν ὁ οικος ὑμων ερημος [b]· αμην [c] δε λεγω ὑμιν, ὁτι ου μη με ιδητε ἑως αν ἡξῃ ὁτε [d] ειπητε, ευλογημενος ὁ ερχομενος εν ονοματι κυριου.

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SECT. IX.

Parable of the leaven.

REMARKS.

[a] The nominative is not expreſſed here by St. Luke, becauſe he had uſed it in the preceding ſentence.

SECT. X.

Chriſt's lamentation over the fate of Jeruſalem.

REMARKS.

[a] Τα ἑαυτης νοσσια. A. D. K. M.

[b] — ερημος. G.

[c] — αμην. G.

[d] — ηξῃ ὁτε. B. K. L. Syr. Copt. Arm.

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SECT. XI.

Parable of the faithful and unfaithful servants.

Matth. xxiv. 45—51.

46. Μακαριος ὁ δουλος εκεινος, ὃν ελθων ὁ κυριος αυτου ευρησει ποιουντα ουτως.

47. Αμην λεγω ὑμιν ὁτι επι πασι τοις ὑπαρχουσιν αυτου καταστησει αυτον.

48. Εαν δε ειπῃ ὁ κακος δουλος εκεινος εν τῃ καρδια αὐτου· χρονιζει ὁ κυριος μου, κ.τ.λ.

50. Ἡξει ὁ κυριος του δουλου εκεινου εν ἡμερᾳ, ᾗ ου προσδοκᾳ, και εν ὡρᾳ ᾗ ου γινωσκει[a], και διχοτομησει αυτον.

Luke xii. 42—48.

43. Μακαριος ὁ δουλος εκεινος, ὃν ελθων ὁ κυριος αυτου ευρησει ποιουντα ουτως.

44. Αληθως λεγω ὑμιν, ὁτι επι πασι τοις ὑπαρχουσιν αυτου καταστησει αυτον.

45. Εαν δε ειπῃ ὁ δουλος εκεινος εν τῃ καρδια αὐτου· χρονιζει ὁ κυριος μου, κ.τ.λ.

46. Ἡξει ὁ κυριος του δουλου εκεινου εν ἡμερᾳ, ᾗ ου προσδοκᾳ, και εν ὡρᾳ, ᾗ ου γινωσκει, και διχοτομησει αυτον.

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SECT. XI.

Parable of the faithful and unfaithful ſervants.

REMARKS.

[a] Inſtead of ἡν ὐ προσδοκᾷ, and ἡν ὐ γινωσκει, both St. Matthew and St. Luke agree in the ſame place in uſing ᾗ ὐ προσδοκᾷ, and ᾗ ὐ γινωσκει, according to the rule, which grammarians call attraction. This is the only verſe throughout the whole Goſpel of St. Matthew, in which this conſtruction is found, and therefore St. Matthew's agreement with St. Luke in this verſe is the more remarkable.

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SECT. XII.

Parable of a prince, who travelled into a diſtant country.

Matth. xxv. 14—30. | Luke xix. 11—28. |

Throughout the whole of this long ſection there is not a ſingle inſtance of verbal agreement, except in a *part* of one verſe, Matth. xxv. 29. Luke xix. 26[a].

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SECT. XII.

Parable of a prince, who travelled into a distant country.

REMARKS.

[a] In the portion Luke ix. 51—xviii. 14. there are likewise several sections, which St. Matthew has in detached parts of his Gospel, but in very different words. For instance,

Luke xi. 39—52.	Matth. xxiii. 4—7. 23—36.
xii. 1—9.	x. 26—33.
xiv. 16—24.	xxii. 1—14.
xv. 3—7.	xviii. 12—14.

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RESULT

OF THE

PRECEDING STATEMENT.

THE preceding ſtatement of parallel and coincident paſſages from the Goſpels of St. Matthew, St. Mark, and St. Luke, exhibits many very remarkable phænomena, which will be found of conſiderable uſe in determining the origin and compoſition of our three firſt Goſpels. But before I point them out, I will propoſe, partly for the ſake of perſpicuity, partly for the ſake of brevity, the following notation, which may be adopted in the deſcription of theſe phænomena.

Let ℵ denote all thoſe parts of the XLII. general ſections, which are contained in all three Evangeliſts[a].

Let

[a] Though each of the XLII. general ſections contains a principal tranſaction, which is recorded in all three Goſpels, yet as certain circumſtances attending the ſame tranſaction are ſometimes noted by St. Matthew and St. Mark, but not by St. Luke, at other times by St. Mark and St. Luke, but not by St. Matthew, at other times again by St. Matthew and St. Luke, but not by St. Mark, it is neceſſary to diſtinguiſh thoſe parts of the XLII. general ſections, which are common to all three Goſpels, from the additions, which are found in only two.—With the additions, which each Evangeliſt has peculiar to himſelf, we are at preſent not concerned, becauſe our inquiry now relates only to a compariſon of the paſſages, which are found in more than one Goſpel. Of the parts, which are peculiar to each Goſpel notice will be taken hereafter, when the phænomena, not in the verbal agreement, but in the contents of the Goſpels come under conſideration.

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Let α denote the additions made to $\aleph$ in the Gospels of St. Matthew and St. Mark, but not in that of St. Luke.

β the additions made to $\aleph$ in the Gospels of St. Mark and St. Luke, but not in that of St. Matthew.

γ the additions made to $\aleph$ in the Gospels of St. Matthew and St. Luke, but not in that of St. Mark.

In the preceding Table of parallel passages, $\aleph$, with the additions α, β, γ, belong to the First Division.

A whole sections found in the Gospels of St. Matthew and St. Mark, but not in that of St. Luke. These belong to the Second Division.

B whole sections found in the Gospels of St. Mark and St. Luke, but not in that of St. Matthew. These belong to the Third Division.

Γ whole sections found in the Gospels of St. Matthew and St. Luke, but not in that of St. Mark. These belong to the Fourth Division.

St. Matthew's Gospel then contains	$\aleph+\alpha+\gamma+A+\Gamma$
St. Mark's Gospel - -	$\aleph+\alpha+\beta+A+B$
St. Luke's Gospel - -	$\aleph+\beta+\gamma+B+\Gamma$

beside those parts which each Evangelist has peculiar to himself.

This notation being adopted, I will now point out the several remarkable phænomena in the verbal agreement and disagreement of our three first Gospels, and arrange them in the order of the four divisions above stated.

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FIRST DIVISION: CONTAINING ℵ, WITH THE ADDITIONS α, β, γ.

1. In ℵ:

a). We meet with ſeveral examples in which all three Goſpels verbally coincide: but theſe examples are not very numerous, and contain in general only one or two, or at the outſide three ſentences together.

b). The examples of verbal agreement in ℵ between St. Matthew and St. Mark are very numerous, and ſeveral of them are very long and remarkable, eſpecially in Sect. XIV. XXXV. XXXVII. XXXVIII. XXXIX.

c). On the other hand, not one of thoſe ſections, which in St. Matthew's Goſpel occupy different places from thoſe, which they occupy in St. Mark's Goſpel, exhibits a ſingle inſtance of verbal agreement between St. Matthew and St. Mark. Thus beſide Sect. V. and XI. there are not leſs than five ſucceſſive ſections, namely, XV. XVI. XVII. XVIII. XIX[b]. throughout which there is not a verbal agreement in any one ſentence, though Sect. XIV. affords a very long example of cloſe verbal coincidence, and Sect. XX. likewiſe affords examples. This phænomenon will be more fully explained in Ch. 16.

d).

[b] The five ſections XV—XIX. include that portion of St. Mark's Goſpel, which begins with ch. iv. 35. and ends with ch. vi, 29. and contains 78 verſes, which is the largeſt interruption in St. Mark's verbal agreement with St. Matthew throughout the whole of St. Mark's Goſpel: for every other chapter beſides ch. v. has one or more inſtances of verbal agreement with St. Matthew, as may be ſeen on turning to the Firſt and Second Diviſions, in the Table of parallel and coincident paſſages.

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d). But in no instance throughout ℵ does St. Mark fail to agree verbally with St. Matthew, where St. Luke agrees verbally with St. Matthew.

e). There are frequent instances of verbal agreement in ℵ between St. Mark and St. Luke: though they are neither so numerous nor so long, as those between St. Matthew and St. Mark.

f). Upon the whole, the examples of verbal disagreement between St. Mark and St. Luke are much more numerous than the examples of agreement: yet throughout all ℵ St. Mark never fails to agree verbally with St. Luke, where St. Matthew agrees verbally with St. Luke.

g). In several sections, St. Mark's text agrees in one place with that of St. Matthew, in another place with that of St. Luke, and therefore appears at first sight to be a compound of both.

h). There is not a single instance of verbal coincidence between St. Matthew and St. Luke, only throughout all ℵ: for throughout all ℵ they invariably relate the same thing in different words, except in the passages, where both of them agree at the same time with St. Mark.

i). Consequently in no part of ℵ does St. Matthew's Greek text agree partly with that of St. Mark, and partly with that of St. Luke, nor St. Luke's text partly with that of St. Matthew, and partly with that of St. Mark, as was just observed of St. Mark's text.

2. In *a* St. Matthew and St. Mark agree verbally in several instances, as may be seen on turning to Sect. I. XIV. XXI. XXXV. XXXVIII. XLI. XLII. On the other

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hand, in the longeſt and the moſt remarkable of all the additions α (Matth. xiv. 3—12. Mark vi. 17—29.) they relate the ſame thing throughout in totally different words.

3. In β I have diſcovered only one inſtance of verbal agreement between St. Mark and St. Luke, and that a very ſhort one, namely, Mark x. 15. Luke xviii. 17. in Sect. XXVI. This is the more remarkable, as the additions β are very numerous [c].

4. In γ the relation, which St. Matthew's Goſpel bears to that of St. Luke, is very different from that, which the two Goſpels bear to each other in ℵ: for in γ there are inſtances of very remarkable verbal coincidence. See Sect. I. III. XXXI.

[c] For inſtance,

Mark i. 45.	Luke vi. 15, 16.
ii. 4	v. 19.
iii. 3.	vi. 8.
v. 3—6.	viii. 27, 28.
8—10.	29—31.
15, 16.	34, 36.
26.	43.
29—33.	44—47.
35, 36.	49, 50.
42, 43.	55, 56.
vi. 15, 16.	8, 9.
30, 31.	10.

All theſe (and the reſt are of the ſame kind) are examples of additions to ℵ in the Goſpels of St. Mark and St. Luke, in which the ſame things are related in totally different words.

SECOND

SECOND DIVISION: CONTAINING A.

In A, the relation, which St. Matthew's Goſpel bears to that of St. Mark, in reſpect to verbal agreement, continues the ſame, as it was in ℵ and α, as may be ſeen on turning to the examples quoted in this diviſion.

THIRD DIVISION: CONTAINING B.

In B, the relation, which St. Mark and St. Luke bear to each other is very different from that, which they bear to each other in ℵ, and is ſimilar to that, which they bear to each other in β. For among the ſections peculiar to St. Mark and St. Luke, theſe two Evangeliſts agree verbally in no other place, than a ſingle paſſage of the firſt ſection: and even there, in all that precedes and follows that paſſage, St. Mark and St. Luke relate the ſame thing in very different words[d].

FOURTH DIVISION: CONTAINING Γ.

In Γ, the relation, which the Goſpels of St. Matthew and St. Luke bear to each other, is the very reverſe of that, which they bear to each other in ℵ, and is ſimilar to that, which they bear in γ, as may be ſeen on turning to the examples quoted in the Fourth Diviſion.

Theſe facts being admitted, we have a certain criterion, by which we may judge of every hypotheſis on the origin of our three firſt Goſpels: for it is obvious that

[d] This whole ſection is particularly analyſed in Eichhorn's Allgem. Bibl. Vol. V. p. 957—960.

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that whatever ſuppoſition be the true one, it muſt account for all theſe phænomena, and that a ſuppoſition, if it does not account for theſe phænomena, cannot be the true one.

CHAP. VIII.

THE SUPPOSITION, THAT THE SUCCEEDING EVANGELISTS COPIED FROM THE PRECEDING, TRIED BY THE PHÆNOMENA IN THE VERBAL HARMONY OF THE GOSPELS.

LET us apply this criterion in the firſt place to the ſuppoſition, which many years ago was very generally received, 'that the ſucceeding Evangeliſts copied from the preceding.'

Lardner, Eichhorn, Halfeld, and Ruſſwurm, in the works, which have been quoted above, have produced very cogent, and, as far as I can judge, unanſwerable arguments to prove, that the ſucceeding Evangeliſts, in whatever order they may be ſuppoſed to have written, had no knowledge of the writings of the preceding. Though it is unneceſſary to repeat what has been written by others, and is likewiſe generally known, it may be obſerved that all their arguments are reducible to this principle, that if one Evangeliſt had uſed the Goſpel of the other, the *contents* of his own Goſpel would in many places have been very different from what they really are; namely, that apparent contradictions would have been avoided, and that remarkable facts, circumſtances, determinations of time, &c. obſervable in the one, would not have been omitted in the other. But ſince the ſuppoſition, that one Evangeliſt copied from another, has been adopted by ſo many critics, in conſequence of the verbal harmony of the Evangeliſts, it cannot be tried by a fairer teſt, than

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the phænomena in that very harmony, which it is aſſumed to explain. For if theſe are ſuch, as cannot be explained by it, the chief reaſon for our adoption of it, ceaſes to exiſt: and if they are likewiſe incompatible with it, we muſt conclude that the ſuppoſition is falſe.

In the firſt place therefore we will try that particular ſuppoſition, which among all the hypotheſes of this kind has been the beſt defended, that St. Mark made uſe of the Goſpels of St. Matthew and St. Luke in the compoſition of his own Goſpel. On this ſuppoſition, wherever St. Mark and St. Luke relate the ſame thing in the ſame words, St. Mark retained both the matter and the words which had been uſed by St. Luke: but wherever St. Mark and St. Luke relate the ſame thing in different words, St. Mark, though he retained the matter, did not retain the words, which had been uſed by St. Luke, but ſubſtituted others in their ſtead. Now ſince St. Luke's Greek ſtyle is certainly preferable to that of St. Mark, no reaſon can be aſſigned, why St. Mark, if he ſometimes retained the words of St. Luke, ſhould at other times reject them, and uſe merely ſynonymous expreſſions, by which the narrative was not rendered more accurate and perſpicuous than it was before. It could not have been St. Mark's intention to keep his readers in the dark in reſpect to the Goſpel or Goſpels, which he uſed in the compoſition of his own, for if he had, he would have retained in no inſtance the words of St. Luke. But if this was not his intention, he could not have propoſed the leaſt benefit to himſelf, any more than to his readers, by an alteration of St. Luke's words: and it is not reaſonable to ſuppoſe, that any man would voluntarily ſubmit to a labour, from which he knew, that neither he himſelf nor any one elſe could derive the leaſt advantage. However I will not inſiſt on this argument, ſince it ſhews nothing more than the improbability that St. Mark made uſe of St. Luke's Goſpel: for one writer *may* copy from another, and ſometimes copy verbally, at other times not, even though we can aſſign no reaſon for his ſo doing.

But

But the following phænomenon preſents obſtacles to the ſuppoſition, which it is very difficult, if not impoſſible to ſurmount: namely, that the examples of verbal agreement between St. Mark and St. Luke are ſo confined to ℵ, that only one ſhort inſtance is to be found among the numerous additions β, and only one among the ſections B, which is likewiſe confined to a ſingle ſentence *. If then we attempt to explain the examples of verbal agreement, in the Goſpels of St. Mark and St. Luke, on the ſuppoſition that in thoſe inſtances St. Mark copied verbally from St. Luke, and the examples, in which they relate the ſame thing in different words, on the ſuppoſition that in thoſe inſtances St. Mark retained the matter but rejected the words of St. Luke, we muſt neceſſarily ſuppoſe that St. Mark was able to diſtinguiſh the additions β, and the ſections B, in St. Luke's Goſpel, from ℵ, and that he purpoſely avoided verbal tranſcription in β and B, though he frequently tranſcribed verbally in ℵ: for the additions β and B, as well as the examples of verbal agreement between St. Mark and St. Luke in ℵ, are too numerous to admit the ſuppoſition that mere accident could have produced the effect in queſtion. But β, B, and ℵ are ſo interwoven with each other, as well in the Goſpel of St. Luke, as in the Goſpel of St. Mark, that no one, who reads their Goſpels ſingly can poſſibly diſtinguiſh them: for they are portions, which we have ſeparated from each other by no other proceſs, than by a collation of St. Luke's Goſpel, not only with that of St. Matthew, but likewiſe with that of St. Mark. How then, it may be aſked, could St. Mark, before his own Goſpel exiſted, have made ſuch an analyſis? It muſt be granted however that there was one method, and one method only, by which, from a compariſon of the Goſpels only of St. Matthew and St. Luke, he might have made ſuch diſtinctions, as might afterwards have led him to the diſtinctions in queſtion. Before St. Mark had written his

* The cauſe of each of theſe ſingle exceptions will be aſſigned hereafter.

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his Goſpel, β and B were a part of the matter, which was peculiar to the Goſpel of St. Luke[f]: and if St. Mark derived the materials of his own Goſpel, according to the preſent ſuppoſition, partly from that of St. Matthew, partly from that of St. Luke, the inſertions β, and the entire ſections B were thoſe particular paſſages, which St. Mark ſelected out of the matter, which was peculiar to St. Luke's Goſpel. If then St. Mark really made ſuch an accurate collation of St. Luke's Goſpel with that of St. Matthew, as enabled him to note in the former not only all the larger portions, which were peculiar to St. Luke, but likewiſe each ſingle ſentence, which St. Luke had more that St. Matthew in the portions common to both, he had it in his power to diſtinguiſh them from the other matter, which he copied from St. Luke's Goſpel, ſo as to be enabled to avoid, if he choſe it, literal tranſcription in β and B. But that St. Mark made ſuch an accurate collation, as would have been neceſſary to anſwer this purpoſe, is not very credible. Beſides, if it be admitted that St. Mark had made ſuch a collation, and that he had noted in his copy of St. Luke's Goſpel all the paſſages, which were not in St. Matthew's Goſpel, in the number of which paſſages β and B were included, it is inconceivable that St. Mark, who frequently agrees word for word with St. Luke in ℵ, where St. Matthew likewiſe has the ſame matter but in different words, ſhould make it a rule, whenever he came to any one of the additions β and B, where St. Matthew deſerted him, and he could only derive aſſiſtance from St. Luke, to reject the words of St. Luke, and to relate the ſame thing in different words[g]. If St. Mark,

[f] Namely among our three firſt *canonical* Goſpels, with which alone we are at preſent concerned.

[g] See for inſtance, Sect. VI. VII. X. of the Firſt Diviſion. Each of theſe ſections exhibits examples of verbal agreement between St. Mark and St. Luke in ℵ, and of verbal diſagreement in β. The latter are Mark i. 45. Luke v. 15. 16.—Mark ii. 4. Luke v. 19.—Mark iii. 3. Luke vi. 8. If St. Mark copied any where from St. Luke, he certainly copied from him in theſe three ſections: and according to Dr.

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Mark, instead of differing in words from St. Luke in β and B, had generally agreed with him, the supposition, that he copied partly from St. Matthew and partly from St. Luke, might account for it, because it might be reasonably supposed, that, where St. Mark could derive no assistance from St. Matthew, he would adhere the more closely to St. Luke. But for this very reason, the supposition cannot possibly account for the phænomenon, that in the numerous examples, in which St. Mark has matter in common with St. Luke only, the same matter is delivered in very different words. The examples of verbal agreement therefore between St. Mark and St. Luke, as well as the examples of disagreement must be ascribed to some other cause: for they are effects, which the cause in question would not have produced.

If instead of supposing, that St. Mark copied from St. Luke, we suppose, as was formerly imagined, that St. Luke copied from St. Mark, we are exposed to the same difficulties, as before: for the arguments on this subject, which have been applied to St. Mark, may be applied also to St. Luke by only exchanging the names.

Further, since neither St. Mark copied from St. Luke, nor St. Luke from St. Mark, St. Luke cannot have copied from St. Matthew, because St. Luke has in no instance a verbal agreement with St. Matthew throughout all ℵ, except where St. Mark likewise agrees verbally with St. Matthew: and this is an effect, which could not have been produced, if St. Luke had copied from St. Matthew, unless in conjunction with St. Matthew's Gospel either St. Luke had used St. Mark's, or St. Mark St. Luke's Gospel. For though it is possible, I will not say probable, that St. Luke, if he used the Gospels both of St. Matthew and of St. Mark, made it a rule, *never* to transcribe verbally from St. Matthew in

Dr. Griesbach's scheme stated above in Ch. 3. the whole portion, Mark i. 40—iii. 6. in which Sect. VI. VII. X. are included, was taken by St. Mark from Luke v. 12—vi. 11. That in those three sections St. Mark verbally agrees with St. Luke in many passages of ℵ, but has a totally different text in β, though the same matter is common to both, must be owing to some cause not hitherto assigned.

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in ℵ, except were St. Mark had done ſo, or that St. Mark, if he uſed the Goſpels both of St. Matthew and of St. Luke determined *always* to tranſcribe verbally from St. Matthew in ℵ, where St. Luke had done ſo, in either of which caſes the effect in queſtion would have been produced, yet if neither St. Mark made uſe of St. Luke's Goſpel, nor St. Luke of St. Mark's Goſpel, they had no clue, which could lead them to thoſe particular paſſages, in which both of them coincide with St. Matthew. And no one can aſcribe it to mere accident, that St. Luke, who in γ and Γ has ſo remarkable a coincidence with St. Matthew, ſhould in no inſtance throughout all ℵ, if he had St. Matthew's Goſpel lying before him, tranſcribe from St. Matthew except where St. Mark had tranſcribed; or that St. Mark, who differs verbally from St. Matthew much more frequently, than he agrees with him, ſhould in no inſtance neglect to tranſcribe verbally from St. Matthew, where St. Luke had verbally tranſcribed. But it has been ſhewn, that neither St. Mark copied from St. Luke, or St. Luke from St. Mark. Conſequently, St. Luke cannot have copied from St. Matthew: for, if he had, the effect in queſtion would not have been produced.

Again, ſince St. Mark did not uſe the Goſpel of St. Luke, nor St. Luke the Goſpels either of St. Mark or of St. Matthew, St. Mark likewiſe cannot have uſed the Goſpel of St. Matthew, becauſe he never fails to agree verbally with St. Matthew in ℵ, where St. Luke agrees verbally with St. Matthew. For if St. Mark had copied from the Goſpel of St. Matthew, it would not have been in his power, in *every* inſtance to copy verbally, where St. Matthew had a verbal agreement with St. Luke, unleſs he had known what thoſe inſtances were; and this knowledge could not have been obtained without a compariſon of St. Matthew's Goſpel with that of St. Luke, of which St. Mark made no uſe, as has been already ſhewn[h].

It

[h] The arguments here uſed relate only to the *Greek* Goſpel of St. Matthew, and ſhew, that if St. Matthew wrote in Greek, his Goſpel was

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It appears then, that St. Mark cannot have copied either from St. Matthew or from St. Luke, and that St. Luke cannot have copied either from St. Matthew or from St. Mark. The only remaining ſuppoſition therefore is, that St. Matthew copied from St. Mark and from St. Luke. To this ſuppoſition (which however leaves the examples of verbal agreement between St. Mark and St. Luke unexplained, and is therefore inſufficient for our preſent purpoſe[1]) the phænomena hitherto mentioned in this ſection preſent no obſtacles. But there is another phænomenon in the verbal agreement and diſagreement between St. Matthew and St. Mark, which though not abſolutely incompatible with the ſuppoſition, that St. Matthew made uſe of St. Mark's Goſpel, is not very eaſy to be reconciled with it, and at any rate cannot be explained by it. This phænomenon is, that, though St. Matthew and St. Mark have in ſo many places a very cloſe verbal agreement, not one of thoſe

was not uſed at all either by St. Mark or by St. Luke, and that if he wrote in Hebrew, St. Mark and St. Luke made no uſe of the Greek tranſlation. They do not however prove that, if St. Matthew wrote in Hebrew, his *Hebrew* Goſpel was not uſed either by St. Mark or by St. Luke. But the ſuppoſition that St. Mark and St. Luke uſed only the *Hebrew* Goſpel of St. Matthew, cannot poſſibly account for the very long and very remarkable inſtances of verbal agreement in their Goſpels with the *Greek* Goſpel of St. Matthew. The ſuppoſition therefore is uſeleſs, when the queſtion relates to the *verbal* harmony of the Evangeliſts. It may be aſked: does any other reaſon exiſt for the adoption of this ſuppoſition? Now if any ſuch reaſon does exiſt, it can be only this: that the phænomena in the contents of our three firſt Goſpels may be explained by it. But in whatever language we conſider the firſt of our canonical Goſpels, whether we conſider it as Greek, or as Hebrew, the ſuppoſition that it was uſed by St. Mark or by St. Luke, though it may account for matter, which they have in common with St. Matthew, is ſo far from accounting for the phænomenon, that St. Matthew has ſo much important matter, which is wholly unnoticed by St. Mark and St. Luke, that it is difficult if not impoſſible, to reconcile the ſuppoſition with the phænomenon, which ought to be explained by it. Some other cauſe therefore muſt be ſought: for the cauſe in queſtion will not anſwer the purpoſe.

[1] That St. Matthew uſed the Goſpels *both* of St. Mark and of St. Luke is likewiſe a ſuppoſition, which no one has ever made: and therefore it is almoſt unneceſſary to confute it.

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thoſe ſections, which in St. Mark's Goſpel occupy different places from thoſe which they occupy in St. Matthew's, exhibits a ſingle inſtance of verbal agreement. Thus beſide Sect. V. and XI. there are not leſs than five ſucceſſive ſections in St. Mark's Goſpel, namely, Sect. XV. XVI. XVII. XVIII. XIX. throughout all of which there is not an inſtance of verbal agreement in any one ſentence, though in Sect. XIV. which immediately precedes, and in Sect. XX. which immediately follows, we meet with examples of verbal agreement, eſpecially in Sect. XIV. where there is a very remarkable one. The five ſections XV—XIX. include that portion of St. Mark's Goſpel, which begins with ch. iv. 35. and ends with ch. vi. 29.: they contain 78 verſes, and conſtitute by much the longeſt interruption in St. Mark's verbal agreement with St. Matthew, throughout the whole of St. Mark's Goſpel; for every other chapter, beſides ch. v. has one or more examples of verbal agreement with St. Matthew[k]. If St. Matthew then made uſe of St. Mark's Goſpel, and wrote in Greek as muſt be now ſuppoſed, for otherwiſe the hypotheſis in queſtion cannot explain the verbal agreement between the two Goſpels, the circumſtance, that throughout all thoſe ſections, to which St. Matthew aſſigned a different place in his own Goſpel, from that which they occupied in St. Mark's, he has in no inſtance a verbal agreement with St. Mark, cannot well be aſcribed to an accidental inattention to St. Mark's Goſpel in thoſe ſections, or, in other words to a neglect of it on the part of St. Matthew, without ſome determinate cauſe. It is true, that St. Mark throughout the whole portion, ch. iv. 35—vi. 29. no more agrees verbally with St. Luke, than he does with St. Matthew: but this is not at all extraordinary, becauſe neither St. Mark copied from St. Luke, nor St. Luke from St. Mark. And even if St. Mark had made uſe of St. Luke's Goſpel, or St. Luke of St. Mark's Goſpel, their want of verbal agreement in this portion could

[k] See the Table of parallel and coincident paſſages: the Firſt Diviſion, and the Second Diviſion.

could no more afford juſt matter of ſurpriſe, than their want of verbal agreement in other places: firſt, becauſe there are other very long portions in St. Mark's Goſpel, as ch. vi. 43—viii. 40. conſiſting of 81 verſes, and ch. xiv. 25. to the end of St. Mark's Goſpel, conſiſting of 114 verſes, in which there is not a ſingle inſtance of verbal agreement between St. Mark and St. Luke, whereas no ſuch long interruptions take place in St. Mark's verbal agreement with St. Matthew: ſecondly, becauſe their want of verbal agreement extends much further than the portion Mark iv. 35—vi. 29. for not only the preceding part of ch. iv. but likewiſe all that precedes in ch. iii. after ver. 5. affords no example of verbal agreement between St. Mark and St. Luke, whereas the ſeven ſucceſſive verſes, Mark iv. 3—9. agree almoſt word for word with St. Matthew: thirdly, becauſe St. Mark's arrangement in ch. iv. 35—vi. 29. is the ſame (as it is in general) with that of St. Luke, and therefore his want of verbal agreement with St. Luke in that portion no more excites particular attention, or leads us to ſeek a particular cauſe of the interruption, than their want of verbal agreement in the two other long portions, ch. vi. 43—viii. 40. and ch. xiv. 25. to the end of St. Mark's Goſpel, whereas the interruption of St. Mark's verbal agreement with St. Matthew throughout, ch. iv. 35—vi. 29. neceſſarily does lead us to ſeek a particular cauſe for it, not only becauſe it includes five ſections, which in St. Mark's Goſpel have a different arrangement from that which they have in St. Matthew's, but becauſe in the two remaining of theſe inverted ſections, namely Sect. V. and XI. there are likewiſe no examples of verbal agreement between St. Matthew and St. Mark. We muſt ſuppoſe then, either that St. Matthew *purpoſely* avoided literal tranſcription from St. Mark's Goſpel in the ſections, to which he aſſigned a different place in his own, or that he was impelled by ſome *neceſſity*. But we can aſſign no motive, which could have induced St. Matthew to reject purpoſely the words of St. Mark in theſe ſections: for ſince he has the greateſt

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greateſt part of St. Mark's matter, though he has placed the ſeveral narratives in a different order, the new arrangement by no means rendered it neceſſary, that each narrative ſhould be delivered in a new ſet of words. If St. Matthew had agreed verbally in any of theſe ſections with St. Luke, it might have been ſuppoſed, that he deſerted St. Mark, becauſe he followed St. Luke: but not one of theſe ſections exhibits a ſingle inſtance of verbal agreement between St. Matthew and St. Luke, it being an invariable rule, that St. Matthew never agrees verbally with St. Luke throughout all ℵ, except where he agrees with St. Mark. Shall we conclude then that St. Matthew did not obſerve in what part of St. Mark's Goſpel theſe ſections were contained, ſince they occupied different places from thoſe, which they occupy in his own, and that he thus abſtained from the uſe of St. Mark's Goſpel through neceſſity? Now if we had ſet out with the ſuppoſition that St. Matthew wrote his Goſpel in Hebrew, we might certainly take for granted that the Greek *tranſlator* of it would have found difficulty in diſcovering in St. Mark's Goſpel the ſections, which occupied in it different places from thoſe, which they occupied in St. Matthew's. But St. Matthew himſelf, the *author* of the Goſpel, could not have met with any ſuch difficulty, becauſe before he had written his Goſpel the difference in queſtion did not exiſt, and it was entirely at St. Matthew's own option, whether he ſhould retain or reject the arrangement, which he found in St. Mark.——Whoever therefore attempts to explain the verbal agreement and diſagreement between the Greek text of St. Matthew and St. Mark, on the ſuppoſition that St. Matthew wrote in Greek, and that he ſometimes copied verbally from St. Mark, but not at other times, will be expoſed to difficulties, which it is impoſble to remove.

But, if we cannot ſuppoſe that St. Matthew copied from St. Mark, we cannot ſuppoſe that he copied from St. Luke, becauſe throughout all ℵ he never agrees verbally with St. Luke, except where St. Mark agrees

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verbally with St. Luke, and therefore, if he uſed St. Luke's Goſpel at all, he could not have confined the verbal agreement to thoſe particular paſſages, without the intervention of St. Mark's Goſpel.

From what has been ſaid in this ſection it appears, that we muſt aſcribe the verbal harmony in our three firſt Goſpels to ſome other cauſe than, 'that the ſucceeding Evangeliſts copied from the preceding.'

CHAP. IX.

THE SUPPOSITION, THAT THE THREE FIRST EVANGELISTS MADE USE OF A COMMON GREEK DOCUMENT, TRIED BY THE PHÆNOMENA IN THE VERBAL HARMONY OF THE GOSPELS.

IF we attempt to explain the verbal harmony, on the ſuppoſition, not that one Evangeliſt uſed the Goſpel of the other, but that all three uſed in common the ſame *Greek* document or documents, we ſhall likewiſe expoſe ourſelves to difficulties, which it is impoſſible to ſurmount. For this ſuppoſition, like the preceding, not only leaves the numerous examples unexplained, in which the ſame thing is related in different but ſynonymous expreſſions, but is incapable of accounting for the phænomena in the verbal harmony itſelf. For if St. Matthew, St. Mark, and St. Luke had tranſcribed from the ſame Greek document, it would have been abſolutely impoſſible, that in the matter, common to all three, St. Matthew, and St. Luke ſhould agree in retaining the words of this document in thoſe paſſages only, where St. Mark had retained the words of it, or that St. Mark ſhould neglect in no inſtance to retain the words of it, where St. Matthew and St. Luke had retained them[1]. Theſe

[1] If it be ſuppoſed that St. Matthew wrote in Hebrew, and we explain the verbal agreement between the Greek texts of St. Matthew and

These are phænomena which are irreconcileable with the supposition of a common *Greek* document. Besides, if the verbal harmony of our three first Gospels had been owing to this cause, the examples, in which all three Evangelists verbally coincide, must have been much more numerous, than they really are. Lastly, there are several other phænomena, which are inexplicable on this supposition: but what has been already said, is sufficient to shew, that it is inadmissible.

CHAP. X.

THE HYPOTHESIS, THAT OUR THREE FIRST GOSPELS CONTAIN THREE GREEK TRANSLATIONS MADE INDEPENDENTLY OF EACH OTHER FROM THE SAME HEBREW ORIGINAL, TRIED BY THE PHÆNOMENA IN THE VERBAL HARMONY OF THE GOSPELS.

SINCE the phænomena in the verbal harmony of our three first Gospels are explicable, neither on the supposition, that the succeeding Evangelists copied from the preceding, nor on the supposition, that all three made use of the same Greek document, it remains only that we try whether the hypothesis of a common *Hebrew* or *Chaldee* document will answer the purpose. This hypothesis may be represented in a great variety of forms, and therefore it will be necessary to try them all, for one of them may answer the purpose, though another does not.

The

and St. Mark, and St. Matthew and St. Luke, on the supposition that St. Matthew's translator used the same Greek document, as was used by St. Mark and St. Luke, the argument here used is equally applicable to St. Matthew's translator. For if the examples of verbal agreement between the Greek texts of St. Matthew and St. Luke were owing to the circumstance, that St. Matthew's translator as well as St. Luke retained the words of the Greek document in those places, it is incredible that he should in no instance have retained the words of that Greek document, where St. Luke had retained them, except where St. Mark likewise had retained them.

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The form, which Eichhorn has adopted, is the following: "*our three firſt Goſpels contain three Greek tranſlations made from the ſame Hebrew original and independently of each other*[m].

But this ſuppoſition is likewiſe incapable of explaining the verbal harmony of our three firſt Goſpels: for in the firſt place, no two tranſlators of the ſame original will agree for whole ſentences together both in the choice and in the poſition of their words, and in ſuch a manner as to produce the ſame text, unleſs their tranſlations have ſome connexion with each other. Compare only Mark xiii. 13—32. in Sect. XXXV. with the parallel portion in St. Matthew's Goſpel, and ſee whether it is poſſible for two independent tranſlators to produce two ſuch ſimilar texts for twenty verſes together[n]. In theſe twenty verſes the texts of St. Matthew and St. Mark might really paſs for one and the ſame text, in which a multiplication of copies had produced a few trifling deviations: at leaſt they do not differ more from each other, than each differs from itſelf in different manuſcripts. Even where one author profeſſedly copies from another, or two authors profeſſedly copy from a third, how frequently does it happen, that an author's own copy contains deviations from the work of which he intends to give a literal tranſcript? A few trifling deviations therefore will no more prove, that the two texts were formed independently of each other, than the differences between Robert Stephen's quotations from his Codex β and Wetſtein's quotations from his Codex D will prove that β and D denote two different manuſcripts.

Whoever thinks it poſſible, that two texts ſo cloſely allied could have been formed independently of each other, or that they are two independent tranſlations, will

[m] In the Diſſertation above quoted, p. 784.

[n] In St. Mark's text there is no interruption in the verbal coincidence, though there is in St. Matthew's, in thoſe places where the latter has more than the former. For an inſtance of verbal agreement between St. Mark and St. Luke, ſee Sect. XXVI. and for an inſtance of verbal agreement between St. Matthew and St. Luke, ſee the Fourth Diviſion, Sect. V.

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will be eaſily convinced of the contrary by only tranſlating a page of a Greek or Latin author, of which he had ſeen no tranſlation, and then comparing his own tranſlation with a tranſlation already made. Even when one tranſlator is well acquainted with the tranſlation of his predeceſſor, their tranſlations will not coincide for many ſentences together, unleſs the one, inſtead of tranſlating for himſelf, copies merely from the other. I will inſtance only Dr. Doddridge and Dr. Campbell, and compare their tranſlations of Luke i. 1. with each other, and with our common verſion.

COMMON VERSION.

Foraſmuch as many have taken in hand, to ſet forth in order a declaration of thoſe things, which are moſt ſurely believed among us.

DODDRIDGE'S VERSION.

Whereas many have undertaken to compoſe the hiſtory of thoſe facts, which have been confirmed among us.

CAMPBELL'S VERSION.

Foraſmuch as many have undertaken to compoſe a narrative of thoſe things which have been accompliſhed among us.

Inſtances may likewiſe be produced from one and the ſame verſion, in which the ſame Greek text is differently rendered in different places. Thus, Chriſt's cenſure of the Phariſees, which is related by St. Mark, ch. xii. 38—40. and by St. Luke, ch. xx. 45—47. in almoſt the ſame words, appears in our common Engliſh verſion, under a very different form in St. Luke's Goſpel, from that under which it appears in St. Mark's.

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Greek expreſſions uſed both by St. Mark and by St. Luke.	Tranſlations of them in St. Mark's Goſpel.	Tranſlations of them in St. Luke's Goſpel.
τῶν θελόντων	which love	which deſire
περιπατεῖν	to go	to walk
ἐν στολαῖς,	in long clothing,	in long robes,
ἀσπασμοὺς	ſaluta tions	greetings
ἐν ταῖς ἀγοραῖς,	in the market places,	in the markets,
καὶ πρωτοκαθεδρίας,	and the chief ſeats,	and the higheſt ſeats,
καὶ πρωτοκλισίας.	and the uppermoſt rooms,	and the chief rooms.

In the compaſs of one ſhort ſentence we have here not leſs than ſeven eaſy Greek expreſſions, all of which are differently rendered in two places of the ſame verſion. Is it credible then, if our three firſt Goſpels contained three independent tranſlations of the ſame original, that they would reſemble each other in the manner, in which they do? The numerous and long examples of verbal coincidence, which have been produced in the preceding Table, are ſurely proofs of the contrary. In tranſlating from Hebrew into Greek there is ſtill leſs probability of agreeing by mere accident, than in tranſlating from Greek into Engliſh, becauſe the Greek language admits of much greater variety both in the choice and in the poſition of the words, than the Engliſh language *. If then Engliſh tranſlations of the ſame original can differ ſo much from each other, we muſt not expect uniformity in Greek tranſlations of the ſame original, unleſs thoſe tranſlations have ſome connexion with each other. And it is leaſt of all to be expected, when the tranſlators themſelves

* If it ſhould be objected that Helleniſtic Greek, as it is called, does not admit of the ſame variety as claſſic Greek, we need only compare the Greek verſions of the Hebrew Bible, made by the ſeventy, by Aquila, and by Symmachus. Thus in Gen. i. בְּרֵאשִׁית בָּרָא is rendered in the LXX. ἐν ἀρχῇ ἐποίησε, by Aquila ἐν κεφαλαίῳ ἔκτισε, by Symmachus ἐν ἀρχῇ ἔκτισε,—תֹהוּ וָבֹהוּ is rendered in the LXX ἀόρατος καὶ ἀκατασκεύαστος, by Aquila κένωμα καὶ οὐθέν, by Symmachus ἀργὸν καὶ ἀδιακρίτον. And this variation of expreſſion is viſible in every chapter of theſe Greek tranſlations, as may be ſeen on conſulting Origen's Hexapla.

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themſelves have not an uniformity of character, when the one prefers a free and paraphraſtical, the other cloſe and literal tranſlation. Wherever *ſuch* tranſlators agree word for word, for many ſentences together, ſome cauſe muſt have operated, which did not operate, where they have different texts.

Further, the difficulty attending the ſuppoſition that our three firſt Goſpels contain independent tranſlations is increaſed by the circumſtance, that they frequently agree in the ſame place in the choice of the ſame unuſual expreſſion, which they themſelves have never uſed on any other occaſion. I quote no examples at preſent, becauſe thoſe, which occur in the parallel paſſages above-ſtated, have been already particularly noted.

But we will ſuppoſe, that it was poſſible for independent tranſlators, and for tranſlators of a very different deſcription, to agree verbally in ſuch numerous and long examples, as are found in the above-ſtated ſections. The queſtion then to be aſked will be: What is the reaſon that the Evangeliſts do not agree more frequently? What is the reaſon that one ſection exhibits examples of very cloſe agreement, and that the very next ſection exhibits no example of agreement whatever? How comes it to paſs that, though there is ſo remarkable a coincidence between the Greek texts of St. Matthew and St. Luke in the portions, which are peculiar to theſe two Evangeliſts, they never coincide in the narrative, which runs through all three Evangeliſts, except in the places, where both agree at the ſame time with St. Mark? How comes it to paſs that, though St. Mark and St. Luke frequently coincide in the narrative, which runs through all three Evangeliſts, this coincidence ceaſes in the paſſages which are common only to thoſe two? And on the other hand how comes it to paſs that in the ſections common to all three, St. Matthew and St. Mark have ſo remarkable a verbal coincidence in numerous and long examples, where St. Luke relates the ſame thing in very different words? What can be the reaſon that St. Matthew and St. Mark, though they have

have in ſo many other places a very remarkable verbal agreement, never agree in a ſingle ſentence, throughout all thoſe ſections, which occupy in St. Matthew's Goſpel a different place, from that, which they occupy in St. Mark's? And what can be the reaſon, that throughout all ℵ St. Mark never fails to agree verbally with St. Luke, where St. Luke agrees verbally with St. Matthew, though upon the whole the examples of verbal diſagreement between St. Mark and St. Luke are much more numerous, than the examples of agreement? Theſe are phænomena which cannot be ſolved on the ſuppoſition of independent tranſlations, even if it be granted, that the examples of coincidence, when conſidered apart from the examples of diſagreement, *might* have been effected without any connexion between the tranſlations. If in one ſet of ſections, as in the ſections common to St. Matthew and St. Luke, or in the ſections, which St. Matthew and St. Mark have in the ſame order, two tranſlators had the ability to produce tranſlations, which in numerous and long examples verbally coincided, though there was no connexion between their tranſlations, it is inconceivable that this ability ſhould have ceaſed, as ſoon as they came to another ſet of ſections: and if the ſame independence prevailed throughout, it is incredible that the effects ſhould have been ſo very different. Further, the phænomena above-mentioned are not only inexplicable on the ſuppoſition of independent tranſlations, but are abſolutely incompatible with the ſuppoſition. That phænomenon in particular, that St. Mark, who upon the whole differs verbally from St. Luke much more frequently than he agrees with him, fails in no inſtance throughout all ℵ to agree verbally with St. Luke, where St. Luke agrees verbally with St. Matthew, is an effect, which could not poſſibly have been produced, if all three Goſpels had been tranſlations made independently of each other. Again, if the Greek tranſlations exhibited in the Goſpels of St. Matthew and St. Luke had been made independently of each other, it would not have been in the power of St. Luke, who has

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has ſo remarkable a verbal agreement with St. Matthew in the ſections Γ, to have avoided all verbal agreement with St. Matthew throughout the whole of Ν, except in the places, where St. Mark likewiſe agreed with St. Matthew. Some connexion therefore, whatever it was, muſt have taken place, beſide that, which the Evangeliſts mutually derived from their common Hebrew original.

It is true, that if an original is eaſy in one place and difficult in another, tranſlators, who have no knowledge of each other's writings, will in general approach nearer to each other in places of the former, than in thoſe of the latter deſcription [p]. But this principle is wholly inadequate to the explanation of the phænomena juſt mentioned. For if in the numerous places, where the Greek text of St. Matthew and St. Mark agree, we ſay that the original was eaſy, we ſhall be at a loſs for the reaſon why St. Luke's text in moſt of thoſe places is ſo very different: and on the other hand, if in the places, where the Greek texts of St. Matthew and St. Luke are different, we ſay that the original was difficult, the agreement between St. Mark and St. Luke in ſo many of thoſe places remains unexplained. This principle therefore, whatever latitude be given to it, cannot poſſibly explain all the phænomena: and in fact the phænomena are of ſuch a kind, that an application of it in the preſent caſe will involve us in contradictions. For if the agreement between the texts of St. Matthew and St. Mark warrant the ſuppoſition, that the original was eaſy, the diſagreement between St. Matthew and St. Luke in the very ſame places will warrant the ſuppoſition that the original was difficult. We may ſafely infer therefore that, if our three firſt Goſpels contained three tranſlations made independently of each other, whether by the Evangeliſts themſelves, or by any other perſons, whoſe tranſlations the Evangeliſts adopted,

[p] This is the reaſon aſſigned by Eichhorn (Allgem. Bibl. Vol. V. p. 784) why our Evangeliſts ſometimes agree in words, at other times differ.

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adopted[q], they could not have verbally agreed in the manner, in which they do, and likewiſe have verbally diſagreed in the manner in which they do.

Perhaps in order to invalidate the inference, which has been deduced from the examples of verbal harmony, it will be objected, that ſuch harmony may be the reſult of later alterations made by tranſcribers of the Goſpels[r], and therefore that whoever founds a ſyſtem on them builds on a very precarious foundation. Now I readily grant, that tranſcribers have in various places altered and interpolated one Goſpel from another. But then as far as we can trace ſuch alterations in the manuſcripts, which are now extant, we find them indiſcriminately made in all three Goſpels, and we perceive that tranſcribers were as prone to make alterations in one Goſpel, as they were in another, and in any one part of a Goſpel, as they were in another part of it. We may conclude the ſame therefore of thoſe tranſcribers, who copied the Goſpels in the ſecond and third centuries. Further, the attempts of tranſcribers to produce harmony between the Evangeliſts have conſiſted rather in the making of inſertions, where one text was ſhorter than another, than in the alteration of words and phraſes already uſed: and their object was, not ſo much to make the Evangeliſts ſay the *ſame thing* in the *ſame words*, as to make the one ſay *as much* as the other. Thus in the Lord's Prayer which in St. Luke's genuine text, ch. xi. 2—4. was delivered more conciſely than it was by St. Matthew, ch. v. 9—13. they interpolated in St. Luke's text, ἡμων ὁ εν τοις ουρανοις — γενηθητω το θελημα σου, ὡς εν ουρανῳ, και επι της γης,—and αλλα ρυσαι ἡμας απο του πονηρου, from St. Matthew's Goſpel. Yet, notwithſtanding this exceſſive interpolation for ſo ſhort a paſſage, an interpolation found in *moſt* of the Greek MSS. now extant, the words

[q] Eichhorn (A. B. Vol. V. p. 784) leaves this undetermined.

[r] Semler in his Remarks annexed to the German tranſlation of Townſon's Diſcourſes on the four Goſpels, Vol. I. p. 222. 223. has recourſe to this conjecture.

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words which St. Luke had actually used, as δὸς ἡμιν το καθ' ἡμεραν,—τας ἁμαρτιας—και γαρ αυτοι—παντι οφειλοντι ἡμιν, where St. Matthew's Greek text is δος ἡμιν σημερον—τα οφειληματα—ὡς και ἡμεις—τοις ὀφειλεταις ἡμων, have been altered in *very few* Greek MSS. and all of these words have been altered in only *one*. But admitting that the early transcribers, had formed the resolution of producing a verbal harmony, and moreover that they were inclined to make alterations in one Gospel, rather than in another, and in one part of a Gospel, rather than in another part of it, we cannot suppose that they had the *power* to make alterations in all those places, and in those places only, where we find a verbal harmony. For this power would imply, what no one can easily believe, that they had made an analysis of the Gospels into ℵ, α, β, &c. similar to that which has been above-stated: since without such an analysis, they could not have known how to confine their alterations to the places of that particular description, which I have noted above. And that they had both the power and the inclination to make in ℵ numerous and long alterations in St. Matthew or St. Mark, to make many in γ and Γ in St. Matthew or St. Luke, yet on the other hand to harmonize St. Matthew and St. Luke in only a few places throughout all ℵ, to select likewise those places precisely from the number of those in which they had harmonized St. Matthew and St. Mark, in no other part of ℵ whatever to alter St. Luke from St. Matthew, or St. Matthew from St. Luke, or to neglect in no instance to alter St. Matthew or St. Mark, where they had made St. Luke harmonize with St. Mark or St. Matthew, to make material alterations in α and γ, but to let the numerous additions β pass without any alteration, except in one short sentence, is surely incredible. Though it must be granted therefore, that in various detached passages the verbal harmony of the Evangelists has been occasioned by the alterations of transcribers, yet *upon the whole* the verbal agreement and disagreement is of such

ſuch a particular deſcription, that the chief cauſe of it muſt have exiſted antecedent to the Goſpels themſelves.

That in our three firſt Goſpels the ſame thing is related in different words more frequently than in the ſame words, does not at all affect the poſition, that they do not contain three tranſlations made independently of each other. For there is no inconſiſtency in ſuppoſing, that two tranſlations of the ſame original ſhould very frequently differ from each other, even though the one made uſe of the tranſlation of the other, or both of them uſed in common ſome more ancient tranſlation. In fact it may be reaſonably expected, that ſuch tranſlators, unleſs we degrade them every where to mere tranſcribers, ſhould ſometimes exhibit the ſame at other times different tranſlations, according as they wrote, either with, or without foreign aid[f]. The aſſertion therefore that our three firſt Goſpels do not contain three tranſlations made independently of each other is perfectly conſiſtent with the examples of diſagreement, as well as with the examples of agreement: whereas the contrary opinion, as I have already ſhewn, is not conſiſtent with both.

CHAP. XI.

OF THE VARIOUS FORMS, UNDER WHICH THE GENERAL SUPPOSITION OF A COMMON HEBREW DOCUMENT MAY BE REPRESENTED: WITH A GENERAL NOTATION COMPRISING ALL POSSIBLE FORMS.

AS the ſuppoſition, 'that our three firſt Goſpels contain three independent tranſlations of the ſame Hebrew original,' is only one out of the many forms,

[f] The paſſages therefore which critics have quoted as examples of independent tranſlation (See Eichhorn Allg. Bib. Vol. V. p. 832—848, &c.) prove only that, if our three firſt Goſpels contain tranſlations of a common Hebrew original, the tranſlations *in thoſe places* were made without any connexion with each other. But we muſt not convert this partial inference into a general one.

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forms, under which the general hypothesis, 'that a common original was the basis of our three first Gospels,' may be presented, the hypothesis may be admissible in one form, though not in another. Let us see then whether some form may not be discovered, in which the hypothesis will account for all the phænomena observable in our three first Gospels.

The leading features, which must always remain to the hypothesis, whatever shape it assumes in other respects, are the following.

1. Before any of our canonical Greek Gospels existed, a narrative of Christ's transactions from his baptism to his death had been written in Hebrew[g]: and this Hebrew document contained the matter, which is common to all three Evangelists.

2. In various transcripts of this Hebrew document various additions were made to the original text, consisting partly in the notice of additional circumstances relative to transactions already recorded, and partly in the insertion of whole sections descriptive of transactions, which had been left wholly unnoticed.

3. Three separate copies of this Hebrew document, each differently modified and enriched, formed the respective bases[h] of the Gospels of St. Matthew, St. Mark, and St. Luke.

If

[g] By the term 'Hebrew' is here meant not precisely the language of the Old Testament, but the language spoken in Jerusalem in the time of the Apostles, which the ancient fathers call Hebrew, though in fact it was Chaldee with an intermixture of old Hebrew words.

[h] I purposely use here a very general term, in order that it may include all possible modifications of this hypothesis: and I avoid the expression 'copies of the Hebrew document used by the Evangelist,' because some writers, who adopt the hypothesis, suppose that the Evangelists did not use any copy of the Hebrew document, and that they had only Greek translations of it. Eichhorn's whole analysis of our three first Gospels is likewise conducted on the most general plan, and he expressly declares (Allg. Bib. Vol. V. p. 784.), that he leaves the question undecided, whether our three first Evangelists made use of the Hebrew document, or whether they had only translations of it. Consequently, unless care be taken to make the expressions as general as possible, great confusion may arise.

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If the notation, ℵ, α, β, γ, &c. which was adopted above, to expreſs the ſeveral parts of our three firſt Goſpels, be applied to this hypotheſis, the contents of the Hebrew document mentioned No. 1. before any of the inſertions mentioned No. 2. were made in it, will be properly repreſented by ℵ. For ℵ denotes what is contained in all three Goſpels; and that, which is common to all three muſt be ſuppoſed to have ſtood in the document, which furniſhed their common materials. The notion, however, muſt not be applied in ſo ſtrict a ſenſe, as if the Hebrew document contained *no more* than what we find in in *all three* Goſpels: for this would imply not only that not one of the Evangeliſts, but that not one of the tranſcribers of the Hebrew document omitted a ſingle ſentence, which was contained in it. Further, ſince according to the principle laid down by Eichhorn[i], 'that, when two Evangeliſts agree in augmenting any one of the XLII. general ſections by the ſame addition, ſuch addition was contained in both of the copies of the Hebrew document, from which their Goſpels were derived,' it follows that the copy from which St. Matthew's Goſpel was derived, contained the additions α and γ, the copy from which St. Mark's Goſpel was derived the additions α and β, and the copy from which St. Luke's Goſpel was derived the additions β and γ. Again, ſince the whole ſections denoted by A are inſerted in the Goſpels of St. Matthew and St. Mark in the ſame places[k], and alſo the whole ſections denominated by B are inſerted by St. Mark and St. Luke in the ſame parts of their Goſpels, it follows from the juſt-mentioned principle, that the ſections A were contained in the copy, from which St. Matthew's Goſpel was derived, that the ſections B were contained in the copy, from which St. Luke's Goſpel was derived, and alſo in

[i] Eichhorn Allg. Bibl. Vol. V. p. 797.

[k] There is one exception to this rule, which will be conſidered hereafter.

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in the copy from which St. Mark's Gospel was derived[l]. Of the sections Γ, some are inserted, like A and B, in corresponding places[m], whilst others, and those the most numerous, are inserted in places, which do not correspond to each other. The sections Γ therefore must be divided into two distinct classes, the former of which may be denoted by Γ^1, the other by Γ^2. Those of the former class, Γ^1, must be supposed to have been contained in the copies of the Hebrew document from which the Gospels of St. Matthew and St. Luke were derived, for the very same reason as the sections A are supposed to have been contained in the copies, from which the Gospels of St. Matthew and St. Mark were derived. But we cannot make this supposition of the sections Γ^2; at least there is no ground for it on the above-mentioned principle. We will suppose therefore, with Eichhorn[n], that these sections were derived from a docu-

[l] Eichhorn Allg. Bibl. Vol. V. p. 960.

[m] The sermon on the mount. Matth. v. vi. vii. Luke vi. 20—49. and the cure of the centurion's servant at Capernaum. Matth. viii. 5—13. Luke vii. 1—10. occupy in both Gospels correspondent places. For Sect. XI. of the general sections, which contains 'The circumstances preparatory to the sermon on the mount,' is Matth. iv. 23—35. Mark iii. 7—19. Luke vi. 12—19. The sermon itself therefore follows both in St. Matthew and St. Luke in the same order, though St. Luke is much less copious on this subject than St. Matthew. Again, the cure of the centurion's servant at Capernaum follows the sermon on the mount in both Gospels. In St. Luke's Gospel it follows without any interval: in St. Matthew's Gospel, with an interval of four verses, ch. viii. 1—4, which however is of no importance, because these four verses contain one of the general sections, which St. Matthew has inserted in parts of his Gospel, which do not correspond to the parts, which they occupy in the Gospels of St. Mark and St. Luke.

[n] Pag. 965—967. Eichhorn observes in general terms, that the sections peculiar to St. Matthew and St. Luke are not in correspondent parts of their Gospels, and hence draws the general inference that they were not inserted in copies of the common Hebrew document. But since some exceptions must be made in the premises, some exceptions must be made in the inference.

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a document, which was detached from, or not incorporated into the document ℵ. This ſupplemental Hebrew document, from which the ſections Γ^2 were derived, may be denoted by ב.

The notation, which was uſed to repreſent the contents of our three firſt Goſpels, being thus adapted to the common Hebrew document, with its ſeveral additions, we may repreſent the three copies of that common Hebrew document, which ſerved as the reſpective baſes of the Goſpels of St. Matthew, St. Mark, and St. Luke, in the following manner.

$\aleph+\alpha+\gamma+A+\Gamma^1$ { contents of the copy, from which St. Matthew's Goſpel was derived.

$\aleph+\alpha+\beta+A+B$ { contents of the copy, from which St. Mark's Goſpel was derived.

$\aleph+\beta+\gamma+B+\Gamma^1$ { contents of the copy, from which St. Luke's Goſpel was derived.

CHAP. XII.

OF SOME CAUTIONS NECESSARY TO BE OBSERVED IN DETERMINING ANY PARTICULAR FORM.

THE hypotheſis, that our three firſt Goſpels were derived from a common Hebrew original, being thus ſtated in general terms, the next ſtep is to examine, whether this hypotheſis in any one form will account for the various phænomena obſervable in our three firſt Goſpels. If the hypotheſis, in no form whatſoever will ſatisfactorily account for theſe phænomena, the whole muſt be rejected as devoid of foundation. On the other hand, if in any one particular form, and in that form only, it does account for the phæ-

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phænomena, the hypotheſis may be retained, but all other particular forms of it muſt be diſcarded.

The variety of forms, which the general hypotheſis is capable of aſſuming, is occaſioned by the variety of modes, in which it may be ſuppoſed, that the copies of the common Hebrew document became the baſes of our three firſt Goſpels. For one perſon may ſuppoſe that the Evangeliſts uſed the Hebrew copies themſelves, whilſt others may ſuppoſe that they uſed only Greek tranſlations of them. One perſon may ſuppoſe, that St. Matthew wrote in Greek, as well as St. Mark and St. Luke, and that all three tranſlated from copies of the common Hebrew document[z], while another, who likewiſe preſuppoſes that St. Matthew wrote in Greek, may aſſume, that one or more of them made uſe only of Greek tranſlations. Or it may be ſuppoſed, that one or more of them made uſe both of the Hebrew original, and of Greek tranſlations. Various combinations of theſe Greek verſions may alſo be deviſed. On the other hand, St. Matthew may be ſuppoſed to have written in Hebrew, in which caſe it cannot well be ſuppoſed that he uſed a Greek tranſlation: but then the ſuppoſitions, which may be made relative to St. Mark and St. Luke are as various, as when it is preſuppoſed that St. Matthew wrote in Greek.

Among all theſe forms, it is evident that one only can be the true one: and that whatever form is the true one, it muſt account for all the phænomena obſervable in our three firſt Goſpels. The firſt ſtep therefore, which we muſt take, is to compare theſe phænomena with the ſeveral forms, under which the general hypotheſis may be repreſented. But as various combinations are imaginable, and various complex forms may be ſuppoſed, we muſt take care in forming an hypotheſis, to put together only ſuch parts, as are conſiſtent with each other. Further, when we have adopted

[z] This is Leſſing's opinion, in his Theologiſcher Nachlaſs (Berlin, 1784, 8vo.) p. 58–68.

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adopted a particular form, whether ſimple or complex, we muſt abide by that form in our explanation of *all* the phænomena, however manifold thoſe phænomena may be: and we muſt not account for one phænomenon on the ſuppoſition, for inſtance, that St. Matthew wrote in Greek, and for another phænomenon, on the ſuppoſition, that he wrote in Hebrew.

There is no part of the hypotheſis, in which ſo much caution is neceſſary, as in that which relates to St. Matthew's Goſpel. If we ſuppoſe that St. Matthew wrote in Greek, as well as St. Mark and St. Luke, St. Matthew's Goſpel is placed in the ſame relation to the aſſumed common Hebrew document, as that, in which the Goſpels of St. Mark and St. Luke ſtand: and in this caſe the general hypotheſis may be applied in the ſame manner to all three Goſpels. Again, if we ſuppoſe that St. Matthew wrote in Hebrew, and that the firſt of our Greek Goſpels is ſimply a tranſlation of it, we may analyſe St. Matthew's Hebrew original through the medium of the Greek tranſlation: and the hypotheſis may be applied to St. Matthew's Goſpel in a ſimilar, though not preciſely in the ſame manner, as to thoſe of St. Mark and St. Luke. We need only make the following alteration, and ſay: St. Matthew, though he derived materials for his Goſpel from the ſource, from which St. Mark and St. Luke drew, yet left thoſe materials in the language, in which he found them. But, if it be ſuppoſed, that St. Matthew wrote in Hebrew, and that the firſt of our Greek Goſpels is more than a bare tranſlation of it, that is, if we ſuppoſe that the tranſlator inſtead of giving only his original in a Greek dreſs, arranged, digeſted, and augmented it, ſo as to produce a Greek Goſpel, which was different from St. Matthew's Hebrew original, the application of the hypotheſis to St. Matthew's Goſpel is attended with difficulty, becauſe we ſhall not find it eaſy to determine in all caſes, what St. Matthew wrote and what was added by his tranſlator. It is true that we may analyſe the firſt of our Greek Goſpels, and conſider

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conſider its relation to the ſecond, and third, whether it received its preſent form and extent from St. Matthew, or from a perſon unknown. But then if we ſuppoſe, that ſome unknown perſon, who gave to it its preſent form and extent, made a Goſpel written in Hebrew by St. Matthew the baſis of it, we cannot well apply the general hypotheſis, that our three firſt Goſpels were derived from a *common* Hebrew document, unleſs we make the additional ſuppoſition, that St. Matthew's Hebrew Goſpel was that common document[p]. But whoever adopts this ſuppoſition muſt neceſſarily abandon the opinion that neither St. Mark nor St. Luke made uſe of St. Matthew's Goſpel. In the application of the general hypotheſis, the difference between the ſuppoſition that our firſt Greek Goſpel is ſimply a tranſlation from a Hebrew Goſpel written by St. Matthew, and the ſuppoſition that it was derived from a Hebrew Goſpel, in the ſame manner as it is ſuppoſed that St. Mark's Goſpel was derived, conſiſts in this, that in the former caſe it is really St. Matthew's Goſpel, whereas in the latter caſe it is no more St. Matthew's Goſpel, than the Hebrew document, from which St. Mark's is ſuppoſed to have been drawn, can be called St. Mark's Goſpel. In the former caſe, we can derive St. Matthew's Hebrew Goſpel itſelf, through the medium of the Greek tranſlation, from the ſame common Hebrew document, as we derive the Goſpels of St. Mark and St. Luke: in the latter caſe the inveſtigation is inverted, and St. Matthew's Hebrew Goſpel, inſtead of being derived from the ſame document as thoſe of St. Mark and St. Luke, becomes itſelf the common document. It will be objected perhaps, that what has been ſaid in this paragraph

[p] This additional ſuppoſition is made by Corrodi, and J. E. C. Schmidt. See Verſuch einer Beleuchtung der Geſchichte des Jüdiſchen und Chriſtichen Bibelkanons (Halle, 1792, 2 Vol. 8vo.), Vol. II. p. 152. and Henke Magazin fur Religions-philoſophie Exegeſe und Kirchengeſchichte, Vol. IV. p. 577.

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graph contains an argumentation about words, rather than about facts, ſince we may analyſe our three firſt Goſpels, as we now find them, and conſider their relation both to each other and to a ſuppoſed common original, without even aſking, either by whom theſe Greek Goſpels, or by whom the ſuppoſed common Hebrew document was written. Now that an analyſis may be conducted on this broad ſcale, no one will deny: but on the other hand, if we mention the name of St. Matthew at all, (and no reaſon can be aſſigned why we ſhould not, ſince the voice of all antiquity aſcribes a Goſpel to St. Matthew), we muſt take care, in ſo doing, to be every where conſiſtent.

CHAP. XIII.

THE VARIOUS FORMS OF THE ABOVE-MENTIONED GENERAL SUPPOSITION, AS THEY MAY BE REPRESENTED, WHEN IT IS ASSUMED THAT ST. MATTHEW WROTE IN GREEK, TRIED BY THE PHÆNOMENA IN THE VERBAL HARMONY OF THE GOSPELS.

THESE obſervations being premiſed, reſpecting the caution neceſſary to be obſerved in determining any particular form of the general hypotheſis, let us try in the firſt place, whether, on the ſuppoſition, *that St. Matthew wrote in Greek*, a form may be deviſed, which will account for all the phænomena in our three firſt Goſpels. On this ſuppoſition, St. Matthew's Goſpel, according to the ſtatement above made, contains a Greek tranſlation of a copy of the Hebrew document ℵ, which had been enriched by the additions $\alpha+\gamma+A+\Gamma^1$: St. Luke's Goſpel of another copy of the ſame document, which had been enriched by the additions,

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additions, $\beta+\gamma+B+\Gamma^1$; and St. Mark's Gospel of a third copy of the same document, which had been enriched by the additions $\alpha+\beta+A+B$. Now we may assume,

1. *That all three Evangelists translated immediately from the Hebrew, and that in making their translations, they consulted neither each other's Gospels, nor any Greek translation previously made.*

But then our three first Gospels would contain three perfectly independent translations, which, as has been already shewn, is not true. Consequently this form is inadmissible.

2. *That all three translated immediately from the Hebrew, but that the succeeding Evangelists made use likewise of the Gospels of the preceding, and that in many passages, instead of translating for themselves, the one transcribed from the other.*

This form is likewise inadmissible. For it has been already shewn, in ch. 8. that the phænomena in the verbal harmony of our three first Gospels cannot be explained on the supposition, that one Evangelist copied from the other. If therefore we unite this supposition with the hypothesis of a common Hebrew document, in order to explain what the supppposition of three independent translations does not explain, we shall not answer the purpose, for which we unite them.

3. *That St. Matthew, St. Mark, and St. Luke made use of Greek translations only.*

Now since $\aleph$ was contained in all three copies, whether Hebrew or Greek, which are supposed to have been used by the Evangelists, either the three Greek copies, assumed in the present case, must have contained the same Greek translation of the Hebrew text of $\aleph$, or two of them contained the same, and the third a different translation, or lastly these three copies contained a mixture of translations. To represent this by signs: either all three copies contained the same translation X: or two of them contained the translation X, and the third the translation Y; or one contained

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the tranſlation X, another the tranſlation Υ, and the third the tranſlation Z: or one, or more of them, contained a mixture of X and Υ, or of X and Z, or of Υ and Z, or of X, Υ, and Z.

But all three cannot have contained the ſame Greek tranſlation. For in that caſe the principal materials of our three firſt Greek Goſpels would have been drawn from the *ſame Greek* ſource, which has been already ſhewn to be impoſſible[p]. Nor can two of theſe copies have contained the ſame tranſlation, while the third contained a different tranſlation. For if we ſuppoſe that St. Matthew and St. Mark uſed the ſame tranſlation, and St. Luke a different one, or that St. Matthew and St. Luke uſed the ſame tranſlation and St. Mark a different one, the numerous examples of verbal agreement in ℵ between St. Mark and St. Luke remain unexplained: and, on the other hand, if we ſuppoſe that St. Mark and St. Luke had the ſame tranſlation, but St. Matthew a different one, the ſtill more numerous examples of verbal agreement in ℵ between St. Matthew and St. Mark remain unexplained. Still leſs can all three have uſed different tranſlations: for on this ſuppoſition, St. Mark's verbal agreement with St. Matthew, as well as his verbal agreement with St. Luke, is inexplicable.

There remains then only the laſt caſe, that the Evangeliſts made uſe of copies, which contained a mixture of tranſlations. Now the various modes, in which ſuch a mixture may be imagined to have taken place, are very numerous: but among all, which I have tried (and I have made all imaginable combinations), not one will account for all the phænomena in our three firſt Goſpels. That which approaches the neareſt to a ſolution of the phænomena, is the following[q]: *That St.*

[p] See above Ch. 9.

[q] Three is the ſmalleſt number of tranſlations, which can be aſſumed, becauſe if only two different tranſlations had entered into the compoſition of the three copies, ſuppoſed to have been uſed by the

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St. Matthew uſed a copy XY, *which was a compilation from two different tranſlations* X *and* Y, *that St. Luke uſed a copy* YZ, *which was a compilation from the tranſlation* Y *and a third tranſlation* Z, *and that St. Mark uſed a copy* XYZ, *which was a compilation from the tranſlations* X, Y *and* Z. If we adopt this form, we may ſay, that in whatever place all three Evangeliſts uſe the ſame words, the text of the tranſlation Υ, was in that place in all three copies: that where St. Matthew and St. Mark verbally agree, without St. Luke, the text of the tranſlation X was in the two copies uſed by St. Matthew and St. Mark, whence aroſe the verbal agreement between theſe two Evangeliſts, and the diſagreement in St. Luke, becauſe the tranſlation X did not enter into the compoſition of St. Luke's copy: that, where St. Mark and St. Luke verbally agree, without St. Matthew, the text of the tranſlation Z was contained in the two copies uſed by St. Mark and St. Luke, whence aroſe the verbal agreement between St. Mark and St. Luke, and the diſagreement in St. Matthew, whoſe copy contained nothing from the tranſlation Z: that, where St. Matthew and St. Mark relate the ſame thing in different words, either St. Matthew's copy had the text of X, but St. Mark's copy that of Υ or of Z, or St. Matthew's copy the text of Υ, but St. Mark's copy that of X or Z: that, where St. Mark and St. Luke relate the ſame thing in different words, their copies had in like manner the texts of different tranſlations: and that, where all three relate the ſame thing in different words, all three copies had the texts of different tranſlations, namely either X, Υ, Z, or X, Z, Υ, or Υ,

the Evangeliſts, there could have been no paſſage, in which at leaſt two of theſe copies did not verbally agree. But if our three firſt Goſpels had been derived from three *ſuch* Greek documents, the examples in which all three Goſpels contain the ſame thing in different words, could not have been ſo numerous. On the other hand, there is no neceſſity for aſſuming more than three different tranſlations, ſince three anſwer all the purpoſes of a ſtill greater number.

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Y, *Z*, *X*. So far this form appears to ſucceed tolerably well. But before we proceed we muſt aſk the following queſtion. When one writer compiles a mixed work *XY*, by copying in this page from the tranſlation *X*, in that page from the tranſlation *Y*, another writer compiles a mixed work *YZ* by copying ſometimes from *Y*, at other times from *Z*, and a third writer compiles a mixed work *XYZ*, by copying in one place from the tranſlation *X*, in another place from the tranſlation *Y*, in another place again from the tranſlation *Z*, is it to be ſuppoſed that, wherever the firſt and the ſecond writer happen both of them to copy from the tranſlation *Y*, it ſhould never happen to the third writer, who has three tranſlations lying before him, to copy in thoſe places either from *X* or from *Z*? In a ſingle inſtance only the chance is two to one againſt the ſuppoſition, and as the inſtances increaſe, the improbability increaſes much more rapidly than the inſtances themſelves. Yet we muſt neceſſarily make this very improbable ſuppoſition, if the form now under conſideration ſhall account for the phænomenon, that wherever St. Matthew and St. Luke agree verbally in ℵ, St. Mark likewiſe agrees verbally with both. For if St. Matthew copied from the mixed work *XY*, St. Luke from the mixed work *YZ*, St. Mark from the mixed work *XYZ*, and it be ſaid, that where St. Matthew and St. Luke verbally agree, the text of the tranſlation *Y* was in thoſe places in both of their copies, we muſt at the ſame time aſſume, that the text of the ſame tranſlation *Y* was in all thoſe places likewiſe in the mixed work, from which St. Mark copied: for if in any one of theſe places, the text either of *X*, or of *Z*, had been there, the words of St. Mark's Goſpel could not in that place have coincided with thoſe of St. Matthew and St. Luke. Another phænomenon, which this form is likewiſe incapable of explaining, is, that St. Matthew and St. Mark have no verbal agreement in any of thoſe ſections, which in St. Matthew's Goſpel occupy different places from thoſe, which they occupy in St. Mark's Goſpel.

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For this effect could not have been produced by the cauſe now under conſideration, unleſs the writers of *XY* and *XYZ* invariably copied from different tranſlations throughout all thoſe ſections, which were afterwards differently arranged by St. Matthew and St. Mark. But in order to have done this, they muſt have been endued with the ſpirit of prophecy, if the difference of arrangement is to be aſcribed either to St. Matthew or to St. Mark. And even if it be aſcribed to the writer of *XY* or of *XYZ*, ſtill they muſt have written in concert, and have preſcribed to themſelves a law, for which no reaſon whatever can be aſſigned. This form therefore will not account for all the phænomena even in ℵ. When we proceed to the phænomena in α, β, γ, A, B, we muſt likewiſe ſuppoſe, that various Greek tranſlations had been made of theſe additions, but that one ſet was unmixed, while another was mixed. For inſtance, ſince St. Matthew and St. Mark ſometimes verbally agree in α, at other times verbally differ in α, we muſt ſuppoſe that each of their copies contained a mixture of Greek tranſlations of α: but, as St. Mark and St. Luke, except in one ſhort ſentence, never agree verbally in β, we muſt ſuppoſe that, with exception to that one ſentence, two perfectly diſtinct and unmixed tranſlations of β had been inſerted in the copies uſed by St. Mark and St. Luke. Now, when it is neceſſary to have recourſe to ſo many artificial and perplexed combinations, the chance is always againſt an hypotheſis, even if the phænomena to be ſolved, can be tolerably explained by it: and when theſe phænomena can be eaſily ſolved by a ſimple hypotheſis, the latter is juſtly entitled to the preference. Beſides, it is really difficult to comprehend by what ſucceſſive gradations three ſuch copies, as it is neceſſary here to aſſume, could have been formed: and it is inconceivable, that in the two copies uſed by St. Mark and St. Luke, ℵ ſhould have exiſted in a mixture of tranſlations, while the additions β, which are ſo interwoven with ℵ, that no one in reading them perceives

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perceives their diſtinction, exiſted in two different tranſlations. For theſe additions are not ſuppoſed to have exiſted in a ſeparate work, but to have been inſertions in the text of the Hebrew document. Further, if the ſuppoſitions of ſuch a mixture, and of ſuch an unmixture of tranſlations in one and the ſame work were compatible with each other, yet the bare notion that any perſon ever made ſuch an attempt involves in it ſo much improbability, that a caſe muſt be very deſperate, when it is neceſſary to have recourſe to it. For though nothing is more common than a compilation from different works, becauſe it anſwers this good purpoſe, that ſcattered materials are brought into one maſs, yet a compilation from different tranſlations of one and the ſame work would be an uſeleſs and even ridiculous undertaking, ſince, if an hundred tranſlations were uſed, the compiled work could not poſſibly contain more matter, than each tranſlation ſingly contained, and would exhibit an heterogeneous mixture, which could produce no other effect, than diſguſt. Such an undertaking cannot be rendered probable by appealing to what critics call Codices eclectici, or MSS. of the Greek Teſtament, which contain, not tranſcripts from any one MS. but a text formed by adopting the readings of ſeveral MSS. For when length of time and a multiplication of copies of the ſame work have produced various readings in it, the writer of a MS. (ſince only one of the various readings in each place can be the genuine one, and the genuine reading may be contained ſometimes in one copy, ſometimes in another), may with great propriety have recourſe to ſeveral copies, and ſelect from each thoſe readings, which appear to him to deſerve the preference. Thus Grieſbach's edition of the Greek Teſtament is a very valuable Codex eclecticus, containing the moſt approved readings of all the known MSS. But if an editor, who was publiſhing an edition of the Latin New Teſtament, ſhould print in one page from the tranſlation of Eraſmus, in another from the tranſlation

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of Beza, in a third from the tranſlation of Caſtalio, he would expoſe himſelf to ridicule.

We will ſuppoſe however, in order to leſſen, if poſſible, the inconveniences attending the form now under conſideration, that theſe mixtures were the reſult not of choice, but of neceſſity, that the perſon, who wrote the copy *XY*, tranſcribed from a manuſcript of the tranſlation *X*, in which there were many chaſms, and that having no other copy of the tranſlation *X*, he was obliged to fill up theſe chaſms in the tranſcript, which he himſelf was making, from a manuſcript of the tranſlation *Y*, which happened in thoſe places to be perfect, that in like manner the perſon, who wrote the copy *YZ*, tranſcribed from a manuſcript of the tranſlation *Y*, which was defective, and that he was obliged to fill up the chaſms by copying from a manuſcript of the tranſlation *Z*, which in thoſe places was not defective, and laſtly, that the perſon, who wrote the copy *XYZ*, tranſcribed from a mutilated manuſcript of the tranſlation *Z*, the chaſms of which he ſupplied, partly from a manuſcript of the tranſlation *X*, and partly, where this manuſcript was likewiſe defective, from a manuſcript of the tranſlation *Z*. Now by this repreſentation we avoid the difficulty attending the ſuppoſition of a deſignedneſs of compilation: but then we expoſe ourſelves to another difficulty, which is equally great. For, as the examples of verbal agreement are not confined either to the beginning, or to the middle, or to the end of our three firſt Goſpels, but are ſcattered throughout the whole, the chaſms in the manuſcripts of *X*, *Y*, and *Z*, which were uſed by the writers of *XY*, *YZ*, and *XYZ*, muſt have been more numerous, than the circumſtances of thoſe times can permit us to ſuppoſe. The Chriſtians of the firſt century were in general poor, tranſcripts were attended with expence, and therefore we cannot imagine that more were made, than were wanted for actual uſe: but no man, who knows how to uſe a manuſcript, and underſtands its value, will wantonly mutilate or efface it.

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it. Such accidents happen usually to those manuscripts alone, which fall into the hands of illiterate barbarians, who understand not the language, in which they are written, who know not their contents, who regard them as waste parchment, and treat them accordingly. There is as much improbability therefore in the supposition that three such mutilated MSS. of the translation X, Y, and Z, existed in the first century, before our canonical Gospels were written, as there is in the supposition of a *designed* compilation from entire translations. The other difficulties are likewise equally great: for if no combinations, in which the writers were at liberty to combine as they pleased, can satisfactorily solve the phænomena, no combinations, in which the writers were bound by necessity, can answer the purpose.

To avoid these objections, recourse may be had to the supposition that St. Matthew, instead of having used a translation XY, which had been patched up from the translations X and Y, made use of these translations in an unmixed state, and that he sometimes copied from X, at other times from Y, that St. Luke in like manner used two distinct translations Y and Z, and copied sometimes from Y, sometimes from Z, that St. Mark had three distinct translations X, Y, and Z, and copied in one place from X, in another from Y, in a third place from Z: that St. Matthew and St. Mark had each of them more than one translation of α, and that they copied sometimes from the one, sometimes from the other, that St. Mark and St. Luke had each only one, but not the same, translation of β, and so on. But this form is so nearly allied to the preceding, that most of the objections, which may be made to the one, may be made likewise to the other. And the latter, like the former, is incapable of explaining the phænomenon, that wherever St. Matthew and St. Luke verbally agree in ℵ, St. Mark likewise agrees verbally with both. For according to the latter form, St. Matthew and St. Luke must verbally agree, whenever both copied in the same place from the translation Y: but that St. Mark likewise, who had three transl-

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tranſlations *X*, *Y*, and *Z*, ſhould always hit upon the tranſlation *Y*, and never on either *X* or *Z*, where St. Matthew and St. Luke had copied from *Y*, is not very credible. Yet this ſuppoſition muſt be made: or the phænomenon in queſtion remains unexplained. Equally difficult ſhall we find it to account for the phænomenon, that St. Matthew and St. Mark never agree verbally in any of the ſections, which occupy different places in their Goſpels. For if both St. Matthew and St. Mark made uſe of the tranſlations *X* and *Y*, it is inconceivable that they ſhould not have copied in any one inſtance throughout all theſe ſections from the ſame tranſlation. Many other difficulties might be pointed out, which attend this and every other form, under which a variety of Greek tranſlations may be imagined: but what has been already ſaid is ſufficient to ſhew, that the phænomena in our three firſt Goſpels muſt be explained on ſome other principle.

4. *That all three Evangeliſts uſed both Hebrew and Greek copies.*

Now theſe Greek copies, as before, contained, either the ſame tranſlation of ℵ, or two of them the ſame and the third a different one, or all three contained different tranſlations, or laſtly the Evangeliſts uſed a mixture of tranſlations. But the firſt caſe is not poſſible: for if all three Evangeliſts had in ſome places tranſlated from the Hebrew, and in other places had tranſcribed from a tranſlation *X*, St. Matthew and St. Luke muſt ſometimes have copied from *X*, where St. Mark did not, as well as St. Matthew and St. Mark, where St. Luke did not, and St. Mark and St. Luke where St. Matthew did not. But ſince we find no example, in which St. Matthew and St. Luke verbally agree in ℵ without St. Mark, it is evident that St. Matthew and St. Luke cannot have copied from the ſame tranſlation. Nor is the ſecond caſe poſſible: for if St. Matthew and St. Mark had uſed the ſame tranſlation and St. Luke a different one, St. Mark and St. Luke could not have verbally agreed in the manner, in which they do; and on the other hand, if St. Mark and St. Luke had uſed the

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ſame tranſlation, but St. Matthew a different one, St. Matthew and St. Mark could not have verbally agreed in the manner, in which they do. For theſe reaſons the third caſe is likewiſe impoſſible. There remains then, as before, only the fourth caſe, that they uſed a mixture of tranſlations. But the inſuperable difficulties, which attend this ſuppoſition, have been already ſtated in the preceding article: and theſe difficulties will not be leſſened by the additional ſuppoſition, that the Evangeliſts uſed likewiſe the Hebrew original.

5. *That two Evangeliſts uſed both Hebrew and Greek copies, while the third uſed the Hebrew only: or that two of them uſed the Hebrew alone, and the third both a Hebrew and a Greek copy.*

But the firſt of theſe two forms cannot account for the verbal agreement in all three Evangeliſts: and the other form cannot account for the verbal agreement even between any two.

6. *That one of the Evangeliſts uſed the Hebrew alone, and that the other two uſed tranſlations alone: or that two of the Evangeliſts uſed the Hebrew alone, while the third uſed a Greek tranſlation alone.*

But this form, in whatever light we place it, will never be able to explain the examples of verbal coincidence in all three Evangeliſts: and therefore it is unneceſſary to point out the ſingle difficulties, which attend each particular poſition of it.

7. *That one of the Evangeliſts uſed a Greek tranſlation alone, but that the other two uſed both the Hebrew original and a Greek tranſlation: or that two of the Evangeliſts uſed only a Greek tranſlation, but that the third, together with a Greek tranſlation, uſed alſo the Hebrew original.*

According to this form, each of the Evangeliſts uſed, either with or without the Hebrew original, a Greek tranſlation of it. The objections therefore, which were made to No. 3. and No. 4. apply likewiſe to the preſent form.

It appears then, that the hypotheſis of a common Hebrew original is incapable of giving a ſatisfactory ſolution

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ſolution of the phænomena obſervable in our three firſt Goſpels, if it be repreſented in any of thoſe forms, which include the ſuppoſition, *that St. Matthew wrote his Goſpel in Greek*[t].

CHAP. XIV.

THE VARIOUS FORMS OF THE ABOVE-MENTIONED GENERAL SUPPOSITION, AS THEY MAY BE REPRESENTED, WHEN IT IS ASSUMED, THAT ST. MATTHEW WROTE IN HEBREW, TRIED BY THE PHÆNOMENA IN THE VERBAL HARMONY OF THE GOSPELS.

IT remains therefore that we examine the forms, in which the hypotheſis may be repreſented, when it is preſuppoſed *that St. Matthew wrote his Goſpel in Hebrew.*

Now if we preſuppoſe, that St. Matthew wrote his Goſpel in Hebrew we cannot well aſſume, that he made uſe of any Greek tranſlation: conſequently the queſtion, whether Greek tranſlations were uſed by the Evangeliſts is confined to St. Mark and St. Luke. Yet here, as before, there are various poſſible forms. We may aſſume,

1. *That St. Mark and St. Luke, as well as St. Matthew, uſed copies of the Hebrew original only.*

But in this caſe the Goſpels of St. Mark and St. Luke would contain two perfectly independent tranſlations, which, as has been already ſhewn, is not true.

2. *That St. Mark and St. Luke uſed copies of the Hebrew original, but at the ſame time that the ſucceſſor uſed likewiſe the Goſpel of his predeceſſor.*

But

[t] If for the name of St. Matthew we ſubſtitute any other name aſſumed at pleaſure, the arguments, which have been uſed are equally valid. Conſequently, if we ſuppoſe that any other perſon was the author of our firſt Greek Goſpel, the hypotheſis of a common Hebrew document is likewiſe incapable, in any ſhape whatever, of explaining the phænomena.

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But this form is likewiſe inſufficient for the explanation of the phænomena, as appears from what was ſaid in No. 2. of the preceding chapter.

3. *That St. Mark and St. Luke uſed Greek tranſlations only.*

By a mode of reaſoning ſimilar to that which was adopted in No. 3. of the preceding chapter, it may be ſhewn that this form likewiſe, in whatever light it be placed, is inadmiſſible.

4. *That St. Mark and St. Luke uſed the Hebrew original, and likewiſe different tranſlations of it.*

But on this ſuppoſition the numerous examples of verbal agreement between theſe two Evangeliſts remain unexplained.

5. *That the one uſed the Hebrew alone, while the other uſed a Greek tranſlation alone.*

This form is likewiſe inadmiſſible, and for the ſame reaſon, as the foregoing.

None of theſe five forms therefore will account for the phænomena in the Goſpels of St. Mark and St. Luke alone: and after theſe are explained, the phænomena in the Greek tranſlation of St. Matthew's Goſpel, which at preſent is ſuppoſed to have been written in Hebrew, are ſtill left for conſideration.

CHAP. XV.

DESCRIPTION OF THE AUTHOR'S HYPOTHESIS.

THERE remains however one form, and that a very ſimple and probable one, which will ſolve the phænomena of every deſcription in a very ſatisfactory manner, and in a manner perfectly conſiſtent with divine inſpiration,

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inſpiration, as will appear from a ſubſequent Note. This form is the following [a].

St. Matthew, St. Mark, and St. Luke, all three, uſed copies of the common Hebrew document ℵ: the materials of which St. Matthew, who wrote in Hebrew, retained in the language, in which he found them, but St. Mark and St. Luke tranſlated them into Greek. They had no knowledge of each other's Goſpels: but St. Mark and St. Luke, beſide their copies of the Hebrew document ℵ, uſed a Greek tranſlation of it, which had been made, before any of the additions α, β, &c. had been inſerted. Laſtly, as the Goſpels of St. Mark and St. Luke contain Greek tranſlations of Hebrew materials, which were incorporated into St. Matthew's Hebrew Goſpel, the perſon, who tranſlated St. Matthew's Hebrew Goſpel into Greek, frequently derived aſſiſtance, from the Goſpel of St. Mark, where St. Mark had matter in common with St. Matthew: and in thoſe places, but in thoſe places only, where St. Mark had no matter in common with St. Matthew, he had frequently recourſe to St. Luke's Goſpel.

The hypotheſis, thus ſtated and determined, will account for all the phænomena, relative to the verbal agreement and diſagreement in our three firſt Goſpels, as

[a] The following form relates only to the Hebrew document, which was uſed by all three Evangeliſts. [b] But beſide this common document, there was another, uſed only by St. Matthew and St. Luke, of which more will be ſaid hereafter.

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as well as for the other manifold relations, which they bear to each other: and it contains nothing, which is either improbable in itſelf, or is inconſiſtent with hiſtorical evidence. That this may appear the more clearly, let us trace the ſeveral ſteps, which may be ſuppoſed to have been taken, from the firſt drawing up of the Hebrew document ℵ to the compoſition of our canonical Goſpels.

I. HEBREW DOCUMENT ℵ: WHICH CONTAINED A NARRATIVE OF FACTS.

Several years before any of our canonical Goſpels were compoſed, a ſhort narrative was drawn up containing the principal tranſactions of Jeſus Chriſt from his baptiſm to his death: which narrative we denote by ℵ. It muſt not be conſidered as a finiſhed hiſtory, but as a document containing only materials for a hiſtory: and as thoſe materials were probably not all communicated at the ſame time, we muſt ſuppoſe, that they were not all placed in exact chronological order. It was written, as may be reaſonably expected, in the native language of the Jews of Jeruſalem, that is, in Chaldee intermixed with ancient Hebrew words: but as the fathers give to this dialect the name of Hebrew, as well as to the language, in which the Old Teſtament is written, and the uſe of the term 'Hebrew' in this ſenſe, when it is properly explained, will create no confuſion, we may ſay that the narrative ℵ was written in Hebrew.

As no perſons were ſo well qualified to give an account of Chriſt's tranſactions, as they who had conſtantly attended him, and the ancient fathers ſpeak of a 'Goſpel according

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according to the Apoſtles [b],' and of 'Memoirs of the Apoſtles [c],' we may ſuppoſe, without violating the rules of probability, that this document ℵ was drawn up from communications made by the Apoſtles, and therefore that it was not only a work of good authority, but a work, which was worthy of furniſhing materials to any one of the Apoſtles, who had formed a reſolution of writing a more complete hiſtory. I would not however convert either the Memoirs of the Apoſtles, or the Goſpel according to the Apoſtles, or the Goſpel according to the Hebrews (if this was a different work), as they exiſted in a later age, into the aſſumed Hebrew document ℵ, which is to be conſidered only as the baſis of theſe, as well as of other Goſpels. But ſince a work may retain its original name, even after it has loſt, in conſequence of alterations and additions, its original form and extent, there is no improbability in ſuppoſing that a document, which ſerved as the ground work of the 'Goſpel according to the Apoſtles,' was called by ſome Hebrew title, which in Greek would be expreſſed by Διηγησις [d] περι των κ.τ.λ. καθως παρεδοσαν οι αποστολοι. Or the perſon, or perſons, who drew it up from the communications of the Apoſtles, might entitle it Διηγησις περι των πεπληροφορημενων εν ἡμιν πραγματων, καθως παρεδοσαν ἡμιν οι απ' αρχης αυτοπται και ὑπηρεται γενομενοι τ λογ, a title, which St. Luke himſelf has quoted in the Preface to his Goſpel. That theſe words are not St. Luke's own, but the title of a book, is a conjecture of Leſſing [e], which

[b] Των δωδεκα ευαγγελιον as named by Origen in his firſt homily on St. Luke's Goſpel (Origen. Op. Tom. III. p. 932. Note *a* ed. Delarue) — ſecundum Apoſtolos, as called by Jerom in his third book againſt the Pelagians, and των δωδεκα, as named by Theophylact in the Preface to his Commentary on St. Luke's Goſpel.

[c] Απομνημονευματα των Αποστολων. By this name Juſtin Martyr calls the work, from which he cites paſſages relative to Chriſt's hiſtory: and he ſays expreſsly of it ὑπο των Αποστολων και των εκεινοις παρακολουθησαντων συντεταχθαι. Dialog. cum Tryphone, p. 331. ed. Colon.

[d] Not ευαγγελιον: for ευαγγελιον in the firſt century had not acquired the ſenſe of 'Life of Chriſt.'

[e] Theologiſcher Nachlaſs, p. 65.

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which is approved by Storr[f]: and that the conjecture is not ill-founded will appear from the following considerations. 1. After St. Luke had written, επειδηπερ πολλοι επεχειρησαν αναταξασθαι, he would have used, not διηγησιν in the singular, but διηγησεις in the plural, if by this word he had meant, as is commonly supposed[g], to express narratives written by these πολλοι. 2. Αναταξασθαι διηγησιν is not synonymous to γραψαι διηγησιν: for it does not signify 'to write a new narrative,' but 'to rearrange a narrative already written.' 3. If these had been St. Luke's own words, he must have said καθως παρεδοσαν αυτοις, and not καθως παρεδοσαν ημιν: for though we may say of other persons, that they have undertaken to write a history, as eye-witnesses have related the facts to *them*, we cannot well say, that they have undertaken to write a history, as eye-witnesses have related the facts to *us*[h]. 4. If so many persons had written narratives of Christ's transactions, and had written only what eye-witnesses to these translations had related, there was the less necessity for St. Luke to write a Gospel, and Theophilus might have 'known the certainty of these things,' though St. Luke had not written. 5. All the objections are removed by the supposition, that the words from διηγησιν to λογε, are nothing more than a Greek translation of a Hebrew title, which had been adopted by the writer or writers of the Hebrew document ℵ: that in the interval, which elapsed between the composition of this document, and that of St. Luke's Gospel, many

[f] Zweck der Evangelischen Geschichte und Briefe Johannis (Tübingen 1786, 8vo). p. 357. But neither Lessing nor Storr apply the conjecture in the manner, in which it is here applied.

[g] See Mill. Prol. § 35.

[h] No commentator, as far as I know, has made this remark, though it appears to be a very obvious one. L. Cappellus proposed indeed a transposition of all the words from καθως to λογε, and recommended their insertion after ακριβως, which would remove the objection here made; but Cappellus appears to have had a different object in view. At any rate, a cause must be very desperate before such arbitrary transpositions can be admitted.

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many persons had attempted to re-arrange and new-model the Hebrew narrative ℵ, by making in it additions, transpositions, &c. in short αναταξασθαι την διηγησιν[i]: and, that as not all the additions, which had been made by these many writers, were drawn from the best sources[k], St. Luke, who had accurately traced every transaction from the beginning (παρηκολουθηκως ανωθεν πασιν ακριβως), resolved to compose a narrative, of which he made, as others had done, the authentic document ℵ the basis, but introduced only such additions, as he knew were consistent with the truth, that Theophilus, for whose immediate use he wrote, might know the certainty of those things, in which he had been instructed, (ινα επιγνῳ περι ὡν κατηχηθη λογων την ασφαλειαν). The same motive, which induced St. Luke to compose a Gospel in Greek, might have induced St. Matthew to compose a Gospel in Hebrew, that the Jewish converts in Palestine might likewise be able to distinguish truth from falsehood.

But whether this conjecture be grounded or not, the hypothesis itself remains unaffected.

II. GREEK TRANSLATION OF THE HEBREW DOCUMENT ℵ.

As the document ℵ was written in Hebrew, and was therefore unintelligible to the Greek Christians, it was soon translated into Greek. This Greek translation, which I suppose to have been made, before the text of ℵ had been augmented by any additions α, β, &c. may be denoted by $\overline{\aleph}$.

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[i] St. Luke has αναταξασθαι διηγησιν, without the article. Whether this omission is sufficient to destroy the whole conjecture, I leave to be determined by the learned.

[k] I have no doubt that these persons had the honest intention of relating only what they believed to be true, nor does St. Luke's Preface imply the contrary. But as they who take their information, at second hand, are liable to be deceived, they had undesignedly blended inaccurate with accurate accounts: and this St. Luke's Preface *does* imply.

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III. COPIES OF THE HEBREW DOCUMENT ℵ WITH ADDITIONS.

In proceſs of time, as new communications from the Apoſtles and other eye-witneſſes brought to light either additional circumſtances relative to tranſactions already recorded in ℵ, or tranſactions, which had been left wholly unnoticed, thoſe perſons, who poſſeſſed copies of ℵ, added in their manuſcripts ſuch additional circumſtances and tranſactions; and theſe additions in ſubſequent copies were inſerted in the text. The additions of the former kind have been denoted above by α, β, γ: thoſe of the latter kind by A, B, Γ^1. We may ſuppoſe then, that in one copy the additions α+A were made, in another copy the additions β+B; that in a third copy theſe additions were united, and laſtly that the firſt and the ſecond copies were, each of them, further augmented by the additions γ and Γ^1. The genealogy of theſe tranſcripts may be repreſented in the following manner[1].

[1] Γ^1 denotes thoſe ſections, which St. Matthew and St. Luke have in the ſame order; Γ^2 thoſe, which they have in a different order. See the end of Ch. II.

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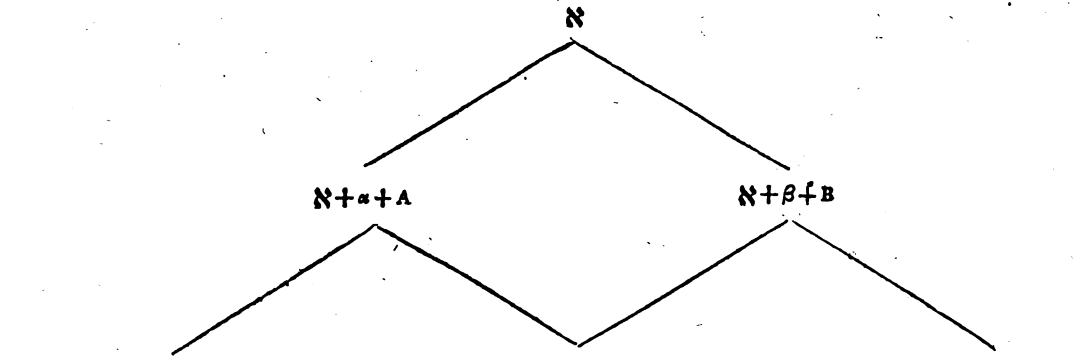

Copy uſed by St. Matthew *. Copy uſed by St. Mark. Copy uſed by St. Luke.

* To prevent miſtakes, it is neceſſary to obſerve, that, though α, β, &c. are placed after ℵ in the notation here adopted to repreſent the copies uſed by St. Matthew, St. Mark and St. Luke, it muſt not be ſuppoſed, that they were ſo placed in the copies themſelves. They were not annexed as ſupplements at the end of ℵ, but were inſerted, one in one place, another in another, from the beginning to the end of the document. But their poſition could not be repreſented by algebraical ſigns, which repreſent only quantity and number. No confuſion however can ariſe, if the explanation here given, be kept conſtantly in view.

Further,

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By this genealogy, the origin of the three copies ſuppoſed to have been uſed by St. Matthew, St. Mark, and St. Luke, is traced in an eaſy and ſimple manner, and there is no neceſſity either for making any perplexed and improbable combinations, or for ſuppoſing a great multiplication of copies. Two intermediate tranſcripts, between the original document ℵ and the copies ſuppoſed to have been uſed by the Evangeliſts, were ſufficient.

IV. SUPPLEMENTAL HEBREW DOCUMENT ב, WHICH CONTAINED A Γνωμολογια.

In addition to the document ℵ, which contained a ſeries of *facts*, another document was drawn up, containing a *collection of precepts, parables, and diſcourſes*, which had been delivered by Chriſt, at different times, and on different occaſions. In this collection, though many of the facts were noted, which gave riſe to thoſe precepts, parables, and diſcourſes, no regard was paid to chronological order. It was not common to all three Evangeliſts, for it was uſed only by St. Matthew and St. Luke: and theſe two Evangeliſts had not the ſame, but different copies of it, St. Matthew's copy containing ſome things, which were not in St. Luke's, and St. Luke's copy ſome things, which were not in St. Matthew's. From this ſupplemental document, which may be denoted by ב, were derived the ſections Γ^2.

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Further, though St. Matthew's copy contained ℵ+α+γ+A+Γ', it is not therefore to be inferred that theſe were *the whole* of its contents. For it is not improbable that it contained ſome additions, which had been made neither in the copy uſed by St. Mark, nor in the copy uſed by St. Luke: and that hence St. Matthew derived ſome of the materials, which are in his Goſpel alone. The ſame obſervation may be made in reſpect to the copies uſed by St. Mark and St. Luke. Such additions, as were peculiar to each of the three copies might be denoted, in one by Δ, in the other by E, in the third by Z. But they cannot be taken into the preſent eſtimate, becauſe we have no data, to diſtinguiſh them from the additions, which each Evangeliſt himſelf made.

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V. ST. MATTHEW'S HEBREW GOSPEL.

St. Matthew wrote his Goſpel in Hebrew, and made the Hebrew document ℵ, augmented by the additions $\alpha+\gamma+A+\Gamma^1$, the baſis of his Goſpel. He likewiſe inſerted in various parts of his Goſpel much matter (Γ^2), which was contained in the ſupplemental document ב. Thus he gave the ſanction of apoſtolical authority to facts and diſcourſes, which were already recorded. Further, he made many additions, ſometimes of particular circumſtances, at other times of facts and diſcourſes, which are contained, neither in the Goſpel of St. Mark, nor in that of St. Luke. Laſtly, he arranged and digeſted the whole according to his own plan: in the former part of the document ℵ he made many tranpoſitions, becauſe many of the facts had not been placed in chronological order, and in many other places he altered and improved the original text. According to this repreſentation, St. Matthew's Hebrew Goſpel muſt be conſidered as a work quite diſtinct from that document, which was the baſis only of his Goſpel, as well as of the other two. Nor muſt it be confounded with that Hebrew Goſpel which was afterwards *called* St. Matthew's Hebrew Goſpel[1], and was uſed, (but in copies which did not agree with each other) by the Nazarenes and the Ebionites[m]. That

[1] Quod *vocatur* a pleriſque Matthæi authenticum, as Jerom ſays in note to Matth. xii. 13. (Tom. IV. P. I. p. 47. ed. Benedict.) and, ut plerique *autumant*, juxta Matthæum, as he ſays, adv. Pelag. Lib. III. T. IV. P. II. p. 533). Now if Jerom had himſelf been convinced, that the Hebrew Goſpel, which he ſaw at the end of the fourth century, was St. Matthew's genuine text, he would not have ſaid, quod *vocatur*, &c. and ut plerique *autumant*, &c. When Irenæus therefore ſays (adv. Hæres. Lib. III. cap. 11), that the Ebionites uſed the Goſpel of St. Matthew, his teſtimony proves only, that the Ebionite Goſpel bore the name of St. Matthew in the ſecond century, not that it was St. Matthew's genuine original; a fact, which Irenæus, who did not underſtand Hebrew, could not atteſt.

[m] The copy uſed by the Nazarenes is called by Epiphanius (Hæres. XXIX. 9.) το κατα Ματθαιον ευαγγελιον πληρεστατον ἑβραϊστι. Of the copy

That theſe copies contained in ſome places matter, which is not at all in our Greek Goſpel of St. Matthew, and that where they had the ſame or ſimilar matter the relations were frequently very different, appears from the quotations of Jerom and Epiphanius [n]. Either therefore they differed in many reſpects from St. Matthew's genuine original, or the latter differed materially from our Greek tranſlation. But, according to the hypotheſis, which is here propoſed, our firſt Greek Goſpel is nothing more and nothing leſs than a plain tranſlation of St. Matthew's genuine original. Conſequently St. Matthew's genuine original muſt, according to our hypotheſis, be conſidered as a Goſpel, which was not indeed totally different from, but was not preciſely the ſame with the Hebrew Goſpel uſed by the Nazarenes and the Ebionites. How it came to paſs that the Goſpel of the Nazarenes and the Ebionites acquired among other titles (for it had more than one) the appellation of St. Matthew's Goſpel, whether, as uſed by the Nazarenes in the firſt century it was really St. Matthew's Hebrew original, but gradually loſt its priſtine form through numerous alterations and additions, or whether from the very firſt it was a different offſpring from the Hebrew document ℵ, but was afterwards confounded with the Hebrew Goſpel of St. Matthew, becauſe both of them were uſed by inhabitants of Judæa, were written in the ſame language, and contained much matter in common with each other, is a queſtion of no importance to the preſent inquiry, which relates only to the origin of our three firſt canonical Goſpels.

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copy uſed by the Ebionites he ſays, (Hæres. XXX. 13) ιν τῳ καθ' αυτους ευαγγελιῳ, κατα Ματθαιον ονομαζομενῳ, ουχ' ὁλῳ δι πεπληρωται, αλλα νενοθευμενῳ και ηκρωτηριασμενῳ.

[n] The quotations, of Jerom and Epiphanius from the copies uſed by the Nazarenes and the Ebionites have been collected by Grabe and Fabricius, but more completely by Jones, in his New and full method of ſettling the canonical authority of the New Teſtament, Vol. I. p. 336—350.

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VI. ST. LUKE'S GOSPEL[o].

St. Luke had a copy of the Hebrew document ℵ, which had been enriched by the additions, $\beta+\gamma+B+\Gamma^1$. This copy he made the basis of the principal part of his Gospel, and adhered to it throughout even in the *arrangement* of the facts[p], not venturing to transpose any of them, as St. Matthew did, because he was not an Apostle and eye-witness, and had no knowledge of St. Matthew's Gospel[q]. He likewise derived much matter (Γ^2),

[o] It is immaterial to the present hypothesis, whether the Gospel of St. Luke was written before that of St. Mark, or not. But as there is reason to believe, that St. Luke's Gospel was written before that of St. Mark, I place it immediately after St. Matthew's Hebrew Gospel. And that even St. Matthew's Hebrew Gospel was written after that of St. Luke is neither impossible nor improbable: but as no one can prove that it was, I have assigned to it its usual place.

[p] When St. Luke says in his Preface (Ch. I. 3.) that he wrote καθεξης, he alludes perhaps to his retention of the order, in which the facts were arranged in his document ℵ: an order, which had not been retained by those, of whom he says in his Preface that they had undertaken ανατασασθαι διηγησιν.

[q] As St. Luke himself declares in his Preface, that he had made the most diligent inquiries in respect to the history of Jesus Christ, and as he had ample means of information during the two years, which he spent in Judæa, while St. Paul was prisoner at Cæsarea, it may be objected, that during that period he must have heard of St. Matthew's Hebrew Gospel, as well as of the Hebrew documents ℵ and ב. But that St. Matthew's Gospel then existed, is more, than any man can prove. On the contrary, according to Irenæus, the most ancient evidence on this subject, St. Matthew did not write till after St. Luke had left Judæa, to accompany St. Paul into Italy: for Irenæus says, (Euseb. H. E. Lib. V. cap. 8.) that St. Matthew wrote his Gospel in Hebrew, while St. Paul and St. Peter were in Rome. This sufficiently accounts for the fact, that St. Luke had no knowledge of St. Matthew's Gospel, a fact, which may be proved on other grounds, which it is unnecessary to repeat. But whether St. Luke drew up his Gospel and presented it to Theophilus, before St. Matthew's Hebrew Gospel was written, is another inquiry, in which it is not so easy to give a satisfactory answer, because no one knows, at least with certainty, whether Theophilus, for whose particular use St. Luke wrote, lived in Judæa, or whether he lived elsewhere: and therefore, since it frequently happens, that an author

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(Γ²), as St. Matthew did, from the ſupplemental Hebrew document ב, but from a copy of it, which contained ſome things, which St. Matthew's copy did not, as St. Matthew's copy contained ſome things, which St. Luke's copy did not. The uſe likewiſe, which St. Luke made of the document ב, was different from that, which St. Matthew made of it. For, as the document ב contained a collection of precepts, parables, and diſcourſes, which had been delivered by Chriſt at different times, and on different occaſions, St. Matthew inſerted them in various parts of his Goſpel, having regard probably to the times and to the occaſions, on which they were delivered. But St. Luke, who was not preſent at their delivery, retained them for the moſt part, though not wholly, in the collection, in which he found them: and this collection, with exception to a diſcourſe and a parable, which will be conſidered hereafter, he inſerted in that portion of his Goſpel, which begins with ch. ix. 15. and ends with ch. xviii. 14. a portion, which conſiſts almoſt wholly of precepts, parables, and diſcourſes, the few facts, which are introduced in it, being nothing more than preludes to the diſcourſes themſelves. Of this portion the document ב was the baſis, as the document א was the baſis of the reſt of his Goſpel, which contains chiefly a ſeries of facts. Further, in addition to the materials, which St. Luke derived from א and ב, he inſerted in his Goſpel much other matter, the knowledge of which he obtained from the diligent inquiries, of which he ſpeaks in his Preface.

As

author draws up a work many years after he has collected the materials for it, we cannot determine, whether St. Luke wrote his Goſpel before he left Judæa, in which caſe he wrote moſt probably before St. Matthew, or whether he wrote it after he had left Judæa, in which caſe he may, or may not, have written after St. Matthew. On the other hand, if it were certain that St. Luke wrote before St. Matthew, and that he wrote even in Judæa, we ſhould have no reaſon to think it extraordinary, that St. Matthew had no knowledge of St. Luke's Goſpel, ſince it was deſtined, though ultimately for the church at large, yet immediately for the uſe of an individual, and therefore was not ſo publickly known, till ſome years after it was written.

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As St. Luke wrote in Greek, but drew the greateſt part of his materials from Hebrew documents, the greateſt part of his Goſpel contains a tranſlation from the Hebrew; and in tranſlating from the document ℵ he had frequent recourſe to the Greek verſion $\bar{\aleph}$, which had been made of this document in its primitive ſtate.

VII. ST. MARK'S GOSPEL.

St. Mark uſed a copy of the Hebrew document ℵ, which had been enriched by the additions $\alpha+\beta+A+B$. This copy he made the baſis of his Goſpel, and adhered to it, as St. Luke had done to his copy, even in the arrangement of the facts. But he made no uſe of the ſupplemental document ב; and with exception to two or three ſhort ſections, which are peculiar to his Goſpel, the additions, which he himſelf made, conſiſt in the notation of particular circumſtances relative to tranſactions already recorded. As St. Mark wrote in Greek, but drew his materials from the Hebrew, his Goſpel, with the exception of the additions, which he himſelf made, is a tranſlation, and frequently a paraphraſtical tranſlation, from the Hebrew. However in many places he adopted as St. Luke had done, the words of the Greek tranſlation $\bar{\aleph}$. But he had no knowledge either of St. Luke's Goſpel, or of the Hebrew Goſpel of St. Matthew *.

VIII. GREEK

* If St. Mark the Evangeliſt, as there is reaſon to believe, was the perſon, who is called 'John Mark' in the Acts of the Apoſtles, it will be objected perhaps, that St. Matthew's Hebrew Goſpel could not have been unknown to him, becauſe the mother of John Mark not only lived in Jeruſalem, but had made her houſe a place of aſſembly for the primitive Chriſtians, Acts xii. 12. But before this objection can be of any weight, it muſt be ſhewn that St. Mark reſided at Jeruſalem, or at leaſt in Judæa, after St. Matthew had written his Goſpel: for, if he left Judæa before St. Matthew wrote, and did not return thither, he might have ſeen and have taken with him a copy of the Hebrew document ℵ, and yet never have ſeen the Hebrew Goſpel of St. Matthew. Now that St. Mark reſided at Jeruſalem, or even in Judæa, after St. Matthew's Goſpel was written, is more than any man can prove. The laſt place, in which he is mentioned in the Acts of the Apoſtles, is ch. xv. 37, 39. where he is deſcribed as ſetting out from

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VIII. GREEK TRANSLATION OF ST. MATTHEW'S HEBREW GOSPEL.

St. Matthew's Hebrew Goſpel was tranſlated literally † into Greek, and this Greek tranſlation is the Goſpel, which occupies the firſt place in our canon [r]. It was not made

from Antioch to accompany Barnabas to the iſland of Cyprus: but at that time St. Matthew's Goſpel was not written, as appears from a preceding note. St. Mark afterwards accompanied St. Peter, and came at laſt to Rome, where he reſided, when St. Paul wrote his Epiſtle to the Coloſſians (Col. iv. 10), and where St. Mark probably wrote his Goſpel. But that during the interval, which elapſed between St. Mark's departure from Antioch, in company with Barnabas, and his arrival afterwards in Rome, he paſſed any time at Jeruſalem, is a matter, of which we find no traces in any part of the New Teſtament. To the ſuppoſition therefore that St. Mark had never ſeen St. Matthew's Goſpel no objection can be made on hiſtorical ground. And the ſuppoſition that he had never ſeen St. Luke's Goſpel can admit of no difficulty, for the reaſon already aſſigned in a preceding Note.

† According to the propoſed hypotheſis therefore St. Matthew's Hebrew original was not merely the baſis of our firſt Greek Goſpel, as the aſſumed Hebrew document is ſuppoſed to be the baſis of the Goſpels of St. Mark and St. Luke. For theſe two Evangeliſts, though they tranſlated from a Hebrew document, acted at the ſame time with the freedom of authors, and treated *their* original as a work, which ſupplied them only with materials, which they themſelves digeſted, augmented, and improved. St. Matthew's tranſlator on the contrary acted as a *mere* tranſlator, and attempted nothing more than to give a faithful and cloſe copy of his original.

[r] Though no one can poſitively aſſert, that this is the only Greek tranſlation, which was made of St. Matthew's Hebrew Goſpel, there is no ground for aſſerting the contrary. It is true, that many eminent critics have appealed to the following words of Papias, (Euſeb. Hiſt. Eccleſ. Lib. III. c. 39.) Ματθαιος μεν ουν Εβραιδι διαλεκτω τα λογια συνεγραψατο· ηρμηνευσε δ' αυτα, ως ηδυνατο εκαστος: and have produced the latter clauſe as authority, that ſeveral tranſlations were made of St. Matthew's Hebrew Goſpel. But, as far as I am able to judge, the words of Papias ſignify nothing more than, that every one who uſed St. Matthew's Hebrew Goſpel (which every man muſt, who uſed it at all, before a Greek tranſlation had been made) interpreted it, or made it out, as well as he could. That every man, who uſed St. Matthew's Hebrew Goſpel, *wrote* a tranſlation of it is incredible: nor does

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made till ſome time after the Goſpels of St. Mark and St. Luke were written: and both of theſe Goſpels were conſulted by the tranſlator[s], which he uſed in the following manner. Wherever St. Mark had matter in common with St. Matthew, he had no recourſe to St. Luke's Goſpel[t], but in thoſe places he frequently tranſcribed from that of St. Mark, becauſe St. Mark's Goſpel, as well as that of St. Luke, already contained a Greek tranſlation of a great part of the Hebrew materials, which had been incorporated into St. Matthew's Hebrew Goſpel. On the other hand, where he could derive no aſſiſtance from St. Mark's Goſpel, or in the places, where St. Luke alone had matter in common with

does the word ἡρμηνευσε warrant any ſuch concluſion. If Papias had intended to ſay, that ſeveral written tranſlations had been made of St. Matthew's Hebrew Goſpel, he would hardly have uſed the term ἑρμηνευω, but ἑρμηνειαν, or rather μεταφρασιν γραφω: for though ἑρμηνευω does not exclude the ſenſe of a written tranſlation, it does not, when uſed alone, imply it. And that Papias did not intend to aſcribe to it this ſenſe appears from his applying to it the indefinite term ἑκαστος, which excludes the notion of written tranſlations.

[s] The ſuppoſition, that the Greek tranſlator of St. Matthew's Hebrew Goſpel uſed the Goſpels both of St. Mark and of St. Luke, is not at all affected by the arguments, which various writers have alleged, to prove that the Evangeliſts did not ſee each other's writings. For theſe arguments relate to them merely as *authors*, and reſt on the principle, that if the one had ſeen the writings of the other, their Goſpels would in many places have been different from what we really find them. But this principle does not apply to a mere *tranſlator*, whoſe object is to give a faithful copy of his original, and not to attempt an improvement of it, either by alterations or additions from the works of other writers on the ſame ſubject. The argument likewiſe, which I uſed in ch. viii. againſt the opinion, that any part of St. Matthew's Goſpel was copied from that of St. Mark, applies merely to the *author*, it being there ſuppoſed that St. Matthew wrote in Greek.

[t] As St. Mark had been a conſtant attendant on St. Peter, who was one of the twelve Apoſtles, there is nothing improbable in the ſuppoſition that St. Matthew's tranſlator preferred St. Mark's Goſpel to that of St. Luke. This is not the only inſtance of ſuch a preference; for Michaelis himſelf ſays, (Vol. III. Ch. v. Sect. 6.) that when there is a variation between St. Mark and St. Luke, he would abide by the account of the former.

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with St. Matthew, he very frequently adopted the tranſlation, which already exiſted in St. Luke's Goſpel [u].

Such are the ſteps, which may be ſuppoſed to have been taken from the firſt drawing up of the Hebrew document to the compoſition of our canonical Goſpels. There is no internal improbability attending any one them: they are neither numerous, nor complicated: they are neither inconſiſtent with the manners of the firſt century, nor contradictory to the evidence of real hiſtory [x]. That St. Matthew wrote his Goſpel in Hebrew, is aſſerted by the voice of all antiquity: this part of the hypotheſis therefore is confirmed by poſitive evidence. That St. Mark wrote merely from the preaching of St. Peter is not

[u] Whoever thinks it improbable, that the tranſlator of St. Matthew's Hebrew Goſpel, if he had been in poſſeſſion of St. Luke's Goſpel, ſhould never have copied from it as long as St. Mark had matter in common with St. Matthew, may without injuring the reſt of the hypotheſis make in this part of it the following alteration, and ſuppoſe, that he had only an extract from St. Luke's Goſpel, containing ſuch parts of it, as were not in the Goſpel of St. Mark. And in the explanation of the phænomena obſervable in the verbal harmony of the Evangeliſts, wherever I ſuppoſe, that the tranſlator uſed the Goſpel of St. Luke, may be ſubſtituted by thoſe, who prefer it, the ſuppoſition that he uſed only ſuch an extract.

[x] Every ſtep, which is here ſuppoſed to have been taken, is likewiſe perfectly conſiſtent with the doctrine of inſpiration, not indeed of *verbal* inſpiration, but of inſpiration, as it is underſtood by Biſhop Warburton and Dr. Whitby. The former in his doctrine of Grace, Book I. Ch. 7. conſiders the Holy Spirit as having operated on the ſacred writers 'by watching over them inceſſantly, but with ſo ſuſpended a hand, as permitted the uſe, and left them to the guidance of their own faculties, while they kept clear of error, and then only interpoſing, when without this divine aſſiſtance they would have been in danger of falling.' With ſuch an inſpiration the opinion, that the Evangeliſts drew a great part of their materials from a written document is perfectly conſiſtent; for if that document contained any thing erroneous, they had the power of detecting and correcting it. Dr. Townſon in his Diſcourſes on the four Goſpels (Diſc. III. Sect. 5). thinks there is an impropriety in ſuppoſing, that St. Matthew, who was an Apoſtle, made uſe of what had been written by other perſons. But if the documents, which he uſed, were drawn up from communications made by the Apoſtles, of whom St. Matthew himſelf was one, all objections on the ſcore of impropriety muſt ceaſe.

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not hiſtory, but a vague report, which confutes itſelf by the contradictory modes in which it is delivered, and moreover was not credited by all the ancients themſelves, or Auguſtin would not have hazarded the (equally ungrounded) conjecture, that St. Mark epitomiſed St. Matthew. On the other hand, it may be admitted, that the knowledge of thoſe numerous *circumſtances*, with which St. Mark enriched the document ℵ, was derived from his intercourſe with St. Peter: and *ſo far* the report, that St. Mark wrote from the preaching of St. Peter, may be true. At any rate, whatever was the aſſiſtance, which the Apoſtle afforded him, that aſſiſtance does not exclude the uſe of the document ℵ. That St. Luke wrote from the preaching of St. Paul is likewiſe a vague report, and is confuted by the preface, which St. Luke himſelf has prefixed to his Goſpel: but this preface is perfectly conſiſtent with our hypotheſis, and, if the explanation above given be admitted, it is a confirmation of it. That poſitive teſtimony cannot be alleged in favour of every part, can form no ground of objection; and it is ſufficient that no part is contradicted by poſitive teſtimony. For we are at preſent concerned, not with a ſeries of facts, of which the truth or falſhood is to be determined by the teſtimonies of ancient writers, (ſince real hiſtory deſerts us on this ſubject), but with a *mere hypotheſis*, aſſumed to explain certain appearances, of which hypotheſis the only criterion is its harmony with the appearances themſelves. If theſe are effects, which would neceſſarily have been produced by the aſſigned cauſes, we may argue from the real exiſtence of the effects to the probable exiſtence of the cauſes; and if we can imagine no other cauſes, which would have produced theſe effects, the probability riſes to the higheſt degree. Now whether any other aſſignable cauſe would have produced the effects in queſtion, I leave to be determined by what was ſaid in chap. viii—xiv: but that the cauſes, which I have aſſigned in ch. xv. would have produced theſe effects will appear from the following recapitulation of the phænomena arranged according to the four above-ſtated diviſions.

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CHAP. XVI.

THE PRECEDING HYPOTHESIS TRIED BY THE PHÆNOMENA IN THE VERBAL HARMONY OF THE GOSPELS.

THE FIRST DIVISION, CONTAINING ℵ, WITH THE ADDITIONS α, β, γ.

1. In ℵ.

a). In ℵ, the examples in which all three Goſpels verbally coincide are not numerous, and contain in general only one or two, or, at the outſide three ſentences together, becauſe a verbal coincidence in all three Goſpels could not be effected without the co-operation of three diſtinct cauſes in the ſame place, which may reaſonably be ſuppoſed not to have happened frequently, and, when it happened, to have been of no long duration. Namely, both St. Mark and St. Luke muſt have copied in that place from $\overline{\aleph}$; and the tranſlator of St. Matthew's Hebrew Goſpel muſt have copied in that very place from St. Mark[a].

b). The examples of verbal agreement in ℵ between the Greek Goſpels of St. Matthew and St. Mark are numerous and long, becauſe St. Matthew's tranſlator was aſſiſted in his tranſlation by St. Mark's Goſpel. That our Greek text of St. Matthew's Goſpel does not always literally agree with that of St. Mark, when the two Evangeliſts have matter in common with each other, but on the contrary that the examples, in which the ſame thing is related in different words, are more numerous than thoſe, in

[a] In thoſe places therefore, in which all three Goſpels verbally agree, they contain the text of one and the ſame tranſlation, namely the tranſlation $\overline{\aleph}$.

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in which the ſame words are uſed, was occaſioned partly by the circumſtance that the Greek tranſlation exhibited in St. Mark's Goſpel was frequently too paraphraſtical to be adopted by a tranſlator, whoſe object was to give a literal verſion, partly becauſe the tranſlator of St. Matthew's Hebrew Goſpel either did not think it neceſſary at all times to conſult St. Mark's Goſpel, or did not always obſerve *where* St. Mark had matter in common with St. Matthew; ſince the copies of St. Mark's Goſpel at the end of the firſt and the beginning of the ſecond century had probably no ſections or diviſions *marked* in them, but were written without diſtinction in one continued ſeries, and no one thought at that time of writing the Goſpels in parallel columns, as later harmoniſts have done, or of making canons, as Euſebius did in the fourth century by the help of the Ammonian ſections, ſo as to enable the reader to diſcover in one Goſpel the paſſages, which correſpond to thoſe in another.

c). Hence we may aſſign the reaſon, why St. Matthew's Greek text never agrees verbally with that of St. Mark in any of thoſe ſections, which occupy different places in the two Goſpels, viz. in Sect. V. and XI. and in the five ſucceſſive ſections XV. XVI. XVII. XVIII. XIX. To render this matter more intelligible, it will be neceſſary to arrange thoſe ſections, according to the order of St. Matthew's Goſpel, becauſe their order in St. Mark's Goſpel, according to which all the XLII. ſections have been arranged in the Table of parallel and coincident paſſages, was no guide to the tranſlator of St. Matthew's Hebrew Goſpel.

Sect.	St. Matthew.		St. Mark.
6.	VIII. 2—4.	correſponds to	I. 40—45.
5.	- 14—17.	- -	29—34.
15.	- 18—27.	- -	IV. 35—41.
16.	- 28—34.	- -	V. 1—20.

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Sect.	St. Matthew.	St. Mark.
7.	IX. 1—8.	II. 1—12.
8.	- 9—17.	13—22.
17.	- 18—26.	V. 21—43.
18.	X. 1—42.	VI. 7—13.
	XI.	
9.	XII. 1—8.	II. 23—28.
10.	- 9—15.	III. 1—6.
12.	- 22—45.	20—30.
13.	- 46—50.	31—35.
14.	XIII. 1—23.	IV. 1—20.
19.	XIV. 1—12.	VI. 14—29.
20.	13—21.	30—44.

From this repreſentation it is evident that Sect. XV. XVI. alſo XVII. XVIII. and likewiſe XIX. have in St. Mark's Goſpel a different poſition from that which they have in St. Matthew's. Further, Sect. V. has a different place, for in St. Mark's Goſpel it precedes Sect. VI. but in St. Matthew's Goſpel follows it: and Sect. XI. (though not repreſented in this table) has likewiſe a different poſition, for in Section XI. Mark iii. 7—19. correſponds to Matth. iv. 23—25. whereas the former part of Matthew iv correſponds to the former part of Mark i. In theſe ſections therefore, the tranſlator of St. Matthew's Hebrew Goſpel did not obſerve *where* St. Mark had matter in common with St. Matthew, and conſequently could not tranſcribe from him.

The whole will appear more clearly, if we follow the tranſlator of St. Matthew's Hebrew Goſpel from ch. viii. 2. to ch. xiv. 12. In rendering ch. viii. 2—4. he obſerved that this ſection correſponded to Mark i. 40—45. and here he retained a great part of the words, which St Mark had uſed: but not in rendering ver. 14—17. becauſe the parallel portion in St. Mark's Goſpel did not follow, but precede what he had juſt copied. Nor did he perceive the portions in St. Mark's Goſpel, which are parallel to Matth. viii. 18—27. 28—34. (Sect. XV. XVI.) becauſe they

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they follow after an interval of more than two chapters. But in rendering Matth. IX. 1—8. (Sect. VII.) he knew that Mark ii. 1—12. was the corresponding portion, because he had already copied from the latter part of Mark i. and therefore had observed what immediately followed in Mark ii.: and in rendering Matth. IX. 9—17. (Sect. VIII.) he necessarily perceived the corresponding portion Mark ii, 13—22. because it succeeds without any interruption. Hence these two sections exhibit examples of verbal agreement. On the other hand when he came to Matth. ix. 18—26. x. 1—42. (Sect. XVII. XVIII.) he did not observe the corresponding portions of St. Mark's Gospel, because these likewise follow after an interval of more than two chapters. Again in rendering Matth. xii. 1—8. (Sect. IX.) he knew that Mark ii. 23—28. corresponded, because he had already consulted Mark ii. 13—22. and therefore had observed what immediately followed: and in rendering Matth. xii. 9—50. xiii. 1—34. (Sect. X. XII. XIII. XIV.) he necessarily perceived the corresponding portion, Mark iii. 1—35. iv. 1—34. because it follows without interruption. Hence Sect. IX. X. XII., and especially Sect. XIV. exhibit examples of verbal agreement. But when the translator came to Matth. XIV. 1—12. (Sect. XIX.) he again did not perceive that the corresponding portion in St. Mark's Gospel was ch. vi. 14—29. because more than a whole chapter, which corresponded to another part of St. Matthew's Gospel, intervened. However in Sect. XX. he discovered the corresponding place of St. Mark's Gospel, from which place to the end the sections follow in the same order in both Gospels: and from this place the interruptions in the verbal agreement greatly diminish.

d.) But in no instance throughout all ℵ does St. Mark fail to agree verbally with St. Matthew's Greek text, where St. Luke agrees with it, because the translator of St. Matthew's Hebrew Gospel made no use of St. Luke's Gospel, where he could derive assistance from St. Mark. Consequently, the Greek texts of St.

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Matthew and St. Luke could never coincide in ℵ, except through the medium of St. Mark's Goſpel.

e.) St. Mark and St. Luke have a frequent verbal agreement in ℵ, becauſe both of them made uſe of the ſame Greek verſion $\bar{\aleph}$, and conſequently wherever they copied in the ſame place from $\bar{\aleph}$ they muſt agree verbally with each other *. But the inſtances of verbal agreement between St. Mark and St. Luke are neither ſo numerous nor ſo long as thoſe between St. Mark and St. Matthew, becauſe the former could not be produced without the co-operation of two diſtinct cauſes, whereas the latter required the operation of only one cauſe.

f.) Hence the examples of verbal agreement in ℵ between St. Mark and St. Luke are much inferior in number to the examples of diſagreement. Yet on the other hand St. Mark never fails to agree verbally with St. Luke in ℵ, where St. Matthew's Greek text agrees verbally with that of St. Luke, becauſe the tranſlator of St. Matthew's Hebrew Goſpel copied in ℵ from St. Mark only, and not from St. Luke, and therefore St. Mark muſt already have agreed with St. Luke, before St. Matthew's tranſlator could agree with St. Luke.

g.) In ſeveral of the XLII. general ſections, St. Mark agrees verbally in one place with St. Matthew, in another place with St. Luke, and therefore appears at firſt ſight to have copied from both, not becauſe he really did copy from both, but becauſe in the one place the tranſlator of St. Matthew's Hebrew Goſpel copied from St. Mark, and in the other both St. Mark and St. Luke copied from $\bar{\aleph}$.

h.) St. Matthew's Greek text never agrees in ℵ with that of St. Luke, except where both agree with that of St. Mark, becauſe the tranſlator had no recourſe to St. Luke, where St. Mark had matter

* Wherever St. Mark and St. Luke therefore agree verbally in ℵ, their Goſpels contain the text of one and the ſame tranſlation, namely of the tranſlation $\bar{\aleph}$.

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matter in common with St. Matthew. Conſequently, throughout all ℵ the Greek tranſlation of St. Matthew's Goſpel could harmonize with St. Luke's Goſpel through no other means, than through the medium of St. Mark's Goſpel, and therefore in thoſe places only, where St. Mark already agreed with St. Luke.

i.) Hence it follows that St. Matthew's Greek text can never agree in ℵ, partly with that of St. Mark and partly with that of St. Luke, nor St. Luke's text partly with that of St. Mark and partly with that of St. Matthew, as was juſt obſerved of St. Mark's text, becauſe throughout all ℵ St. Matthew's Greek text never agrees verbally with that of St. Luke only.

2. In α the Greek texts of St. Matthew and St. Mark often coincide for the ſame reaſon as they frequently coincide in ℵ. For the tranſlator of St. Matthew's Hebrew Goſpel copied indiſcriminately from St. Mark's Goſpel both in ℵ and α, without perceiving any diſtinction between them. Examples may be ſeen in Sect. I. XIV. XXI. XXXV. XXXVIII. XLI. But in the longeſt and the moſt remarkable of all the additions α (Matth. xiv. 3—12. Mark vi. 17—29.) there is no verbal agreement whatſoever, though the narrative is the ſame in both Goſpels, becauſe this addition is in Sect. XIX. in which ſection the tranſlator did not copy from St. Mark for the reaſon already aſſigned. There are likewiſe other examples of α, in which the Greek texts of St. Matthew and St. Mark are very different, namely,

Matth.	Mark
xii. 48, 49.	iii. 33, 34.
xiii. 2.	iv. 1.
xiv. 21.	vi. 44.
xvii. 10—12.	ix. 11—13.
xxvii. 1.	xv. 1.
13.	5.
15—18.	6—10.

But

But whoever compares the two texts in these examples will find, that if the first of our Greek Gospels is a *literal* translation from the Hebrew, as is assumed in the present hypothesis, the translator could not well have copied from St. Mark in these examples, because though the matter is the same, the difference between the two Greek texts does not consist *merely* in a variation of single synonymous words. Consequently, in these examples St. Mark's translation was too free, to be adopted by the literal translator of St. Matthew's Hebrew Gospel.

3. Among the numerous additions β, St. Mark and St. Luke verbally agree in only one short sentence, (Mark x. 15. Luke xviii. 17. in Sect. XXVI.) because the version $\overline{\aleph}$, which they used in common, had been made from the Hebrew document, before any of the additions α, β, &c. had been inserted in the copies of it. Consequently, whenever St. Mark and St. Luke in translating from their copies of the Hebrew document ℵ, met with any additions β, their Greek translation $\overline{\aleph}$ deserted them: they were obliged therefore to translate for themselves, and hence they produced in the additions β totally different texts. But as there is hardly any rule without an exception, we find one here, which however will not be thought sufficient to prove that the cause, on which the rule is here founded, is false, when a probable reason may be assigned for this exception: for when a cause is assigned, and a rule founded on it, no one can argue from one deviation to the falsity of the cause, unless he can shew that a deviation from the rule is inconsistent with the existence of that cause. Now it has been observed above in ch. xi. that the notation ℵ, when applied to the original Hebrew document, must not be taken in so strict a sense, as if the original Hebrew document in no instance contained a sentence more than is found in all *three* Evangelists, for this would imply, not only that not one of the Evangelists, but that none of the transcribers of the Hebrew document had omitted a single sentence, which was contained in it. We may suppose

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ſuppoſe therefore, without doing any injury to our hypotheſis, that the ſentence in Sect. XXVI. which we now find only in the Goſpels of St. Mark and St. Luke, was in the original Hebrew document, but that it was either overlooked by the perſon, who wrote the copy, which St. Matthew uſed, or omitted by St. Matthew, or by his tranſlator. And the ſuppoſition is ſo much the more credible, becauſe throughout the whole of Sect. XXVI. the matter, which is common to St. Mark and St. Luke, is contained likewiſe in St. Matthew, with the exception of this ſingle ſentence. But if this ſentence was an original part of the Hebrew document, it was contained in the tranſlation ℵ, and St. Mark and St. Luke therefore agree verbally in this verſe, as well as in ten other verſes of Sect. XXVI. becauſe they, both of them, copied here from their common verſion. On the other hand, if the ſentence was not an original part of the document ℵ, it may have been an addition, made either by St. Mark alone, or by St. Luke alone, but afterwards interpolated from the Goſpel of the one into the Goſpel of the other by ſome early tranſcriber, who imagined that the latter was defective, becauſe it contained that ſentence leſs than the former: and whatever interpolation was made in the ſecond century may be expected to be found in all the manuſcripts, which are now extant. It is true, that the verbal agreement of the Evangeliſts cannot upon the whole be attributed to the alterations of tranſcribers, as appears from what was ſaid in the latter part of ch. 10.: but that they really did interpolate in ſome caſes is a fact, which is not to be denied. Thus in Mark vi. 11. the paſſage Αμην λεγω ὑμιν ανεκτοτερον εσται Σοδομοις και Γομορροις εν ἡμερᾳ κρισεως, η τῃ πολει εκεινῃ, is undoubtedly an interpolation from St. Luke's Goſpel, ch. x. 12. and is therefore rejected from Grieſbach's text *. But wherever a paſſage peculiar

* This is the reaſon why no notice was taken of it in the Table of parallel and coincident paſſages.

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culiar to St. Luke's Goſpel was interpolated in St. Mark's, or a paſſage peculiar to St. Mark's Goſpel was interpolated in St. Luke's, the paſſage, though in this manner become common to St. Mark and St. Luke, was not one of thoſe, which the Evangeliſts derived from the additions β in their copies of the Hebrew document. Since therefore ſeveral cauſes of deviation from the general rule might ſo eaſily have operated, it is ſurely allowable to ſuppoſe that one of them (and which of them is immaterial to the hypotheſis) operated in the caſe in queſtion. In fact, where the examples, which conſtitute a rule, are numerous, and more than one cauſe *may* have operated in producing an exception to that rule, there is more reaſon to expect, that one of the cauſes *did* operate, than the contrary. We may argue here on the ſame ground, as when the queſtion relates to the identity and diverſity of Greek manuſcripts: for in the ſame manner as the argument in favour of the identity of MSS. drawn from a general and remarkable ſimilarity in two different collations cannot be deſtroyed by one or two diſcordances, ſo the argument founded on St. Mark's and St. Luke's general diſcordance in β cannot be confuted by one example of coincidence. To place the matter in another light, ſuppoſe it were an hiſtorical fact atteſted by good authority, that St. Mark and St. Luke made uſe of a Greek tranſlation of a Hebrew document ℵ, but that this tranſlation did not contain any of the additions α, β, &c. In that caſe, as well as in the preſent, the rule would be, that the Goſpels of St. Mark and St. Luke muſt in the additions β have in general a different text. But if in any one inſtance a ſentence of ℵ, in which both St. Mark and St. Luke had copied from their Greek tranſlations, was omitted in St. Matthew's Goſpel, or a paſſage originally peculiar to St. Mark was interpolated in St. Luke's Goſpel, or vice verſa, an exception to the rule would neceſſarily take place: yet this exception would not annull the hiſtorical evidence in favour of

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of the fact, on which that rule was founded. Now, whether we acquire our knowledge of a fact by reading it in the works of ancient authors, or whether we acquire it by the deductions of reaſon, a deviation, which would not ſtagger our belief in the one caſe, ought not to ſtagger it in the other. It is true, that we may argue falſely in the latter caſe, as an hiſtorian may give us falſe information in the former. The only queſtion therefore is, whether there is reaſon to believe, that the hypotheſis here delivered is true: a queſtion, which muſt be determined by the general harmony of the hypotheſis with the phænomena to be explained. If *all* the phænomena can be explained by it, it is ſufficient: and we muſt not expect to find no irregularity in any one phænomenon, ſince no general law can wholly exclude the interpoſition of diſturbing powers.

4. The additions γ, which are peculiar to St. Matthew and St. Luke, afford examples of a remarkable verbal coincidence, becauſe where the tranſlator of St. Matthew's Hebrew Goſpel came to any one of theſe additions, St. Mark's Goſpel deſerted him; and where he could derive no aſſiſtance from St. Mark's Goſpel, he conſulted that of St. Luke. Thus in Sect. I. (Matth. iii. 1—12. Mark i. 2—8. Luke iii. 1—18.) which relates to John the Baptiſt, St. Mark's account is much ſhorter than that, either of St. Matthew, or of St. Luke, for John's addreſs to the Phariſees and Sadducees, which in St. Matthew's Goſpel takes up ſix verſes, and in St. Luke's Goſpel ſtill more, takes up only two verſes in St. Mark's Goſpel. Here therefore St. Matthew's tranſlator could not derive much aſſiſtance from St. Mark. Conſequently, after having copied from St. Mark in two verſes in the former part of the ſection, namely, in Matth. iii. 3. 6. he had recourſe to St. Luke, when he came to ver. 7, 8, 9, 10: and throughout theſe four verſes he retained all the words of St. Luke, except that

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that in ver. 8. he ſubſtituted δοξητε for αρξησθε[a]. When he came to ver. 11. St. Mark had again matter in common with St. Matthew: but in this verſe, though St. Mark and St. Luke verbally agree, the tranſlator of St. Matthew's Hebrew Goſpel did not wholly retain the words of either, for both St. Mark and St. Luke uſe the proverb ικανος λυσαι τον ιμαντα των υποδηματων, for which St. Matthew muſt have ſubſtituted a different one, though one of ſimilar import, ſince the Greek tranſlator has ικανος τα υποδηματα βασασαι. Again at ver. 12. St. Luke alone has matter in common with St. Matthew: and in this verſe both Goſpels, as in ver. 7—10. have the ſame text.

In like manner we may trace the tranſlator of St. Matthew's Hebrew Goſpel, ſometimes copying from St. Mark, where St. Mark had the ſame matter, and St. Mark's tranſlation ſuited his purpoſe, at other times, where St. Mark deſerted him, copying from St. Luke, as far as St. Luke had matter in common with St. Matthew. And there is no neceſſity for ſuppoſing that the tranſlator made an accurate collation of the Goſpels of St. Mark and St. Luke, and that he noted in the latter the paſſages, which were not contained in the former; for he had nothing more to do, than to obſerve during his tranſlation, how far St. Mark's Goſpel continued to have the ſame matter with St. Matthew's, and in whatever ſection the former had leſs than the latter, to look into St. Luke's Goſpel. In the additions Γ, which will be examined under the Fourth Diviſion, the

[a] It is not impoſſible that the Greek tranſlator of St. Matthew's Hebrew Goſpel wrote αρξησθε, and that δοξητε is an accidental exchange made by tranſcribers, as it is very eaſy to confound theſe words, when they are written in capitals. For μη αρξησθε λεγειν is much more conſonant to the general ſtyle of the New Teſtament and LXX. writers than μη δοξητε λεγειν. On the other hand, if δοξητε be genuine, we may ſuppoſe that the Hebrew text was והואלו לדבר, and that as יאל in Hiphil, ſignifies 'voluit,' as well as 'incepit,' St. Matthew's tranſlator preferred the former ſenſe, though St. Luke had adopted the latter.

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the tranſlator made very conſiderable uſe of St. Luke's Goſpel: but in the inſertions γ, with which we are at preſent concerned, he had not an opportunity of making ſuch frequent uſe of St. Luke's Goſpel; for if we reckon only ſuch inſertions γ, as conſtitute a whole ſentence, I have obſerved only four throughout the Goſpels of St. Matthew and St. Luke, namely two in Sect. I. one in Sect. III. and one in Sect. XXXI.: in all of which however the Greek texts of St. Matthew and St. Luke have a verbal coincidence.

SECOND DIVISION: CONTAINING THE ADDITIONS A.

In A, St. Matthew's Greek text has a frequent verbal agreement with that of St. Mark, for the ſame reaſon that the two texts frequently coincide in ℵ and α. Thus among the ſections, which form the additions A, Sect. I. IV. V. VI preſent long examples of cloſe verbal agreement: but in the two intermediate ſections II. III. there is no verbal agreement whatſoever, the reaſon of which however is very eaſy to be aſſigned. For in Sect. II. which relates to the parable of the grain of muſtard-ſeed, and in St. Mark's Goſpel takes up only three verſes[b], ch. iv. 30—32. and in St. Matthew's Goſpel only two[c], ch. xiii. 31, 32. the *form*, in

[b] Eichhorn (Allgem. Bibl. Vol. V. p. 922), refers to this ſection the parable of the leaven, but this parable is not in St. Mark's Goſpel.

[c] Matth. xiii. 33. contains the parable of the leaven, which is peculiar to the Goſpels of St. Matthew and St. Luke, who have here a verbal coincidence. See the Table of parallel and coincident paſſages, Sect. IX. Fourth Diviſion. In ver. 34. St. Matthew has an obſervation in common with St. Mark, ch. iv. 33, 34. in which they agree in one expreſſion, χωρις παραβολης ουκ ελαλει αυτοις. But what follows from ver. 35. to the end of the chapter is related by St. Matthew alone.

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in which St. Mark has given the parable is too different from that, in which it appears in St. Matthew's Gospel, to have been adopted by a literal translator. And Sect. III. which contains Matth. xiii. 54—58. Mark vi. 1—6. is an insertion between the 17th and 18th of the general sections[d], both of which were transposed by St. Matthew, and with them the intermediate portion. St. Matthew's translator therefore did not observe this portion in St. Mark's Gospel: and indeed, if he had, he could not have copied much from St. Mark, because there is some difference even in the matter.

THIRD DIVISION: CONTAINING THE ADDITIONS B.

In B the relation, which St. Mark and St. Luke bear to each other in respect to verbal agreement is very different from that, which they bear to each other in ℵ, and is similar to that, which they bear to each other in β, because their Greek version $\overline{\aleph}$ did not contain the additions β and B. Consequently in B, as well as in β, their translations from their copies of the Hebrew document had no connexion with each other, as they had in ℵ, and therefore they exhibit different texts. It is true, that there is one exception in B, as was observed above in respect to β: for in Sect. I. (the only one of the sections belonging to the Third Division, which exhibits any instance of verbal agreement) Mark i. 24. 25. has a close verbal agreement with Luke iv. 34, 35. though in all the rest of the section, as well in what precedes, as what follows the coincident passage, the same thing is related by the two Evangelists

[d] Sect. XVII. in St. Mark's Gospel, ends with ch. v. 43. and Sect. XVIII. begins with ch. vii. 7. The addition therefore ch. vii. 1—6. had been made between those two sections.

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lists in different words[e]. The cause of this single exception to the general rule, that St. Mark and St. Luke do not verbally agree in B, is more difficult to be assigned, than the cause of the exception in β. At least we cannot well suppose, that Sect. I. of the Third Division was an original part of א: for since it includes Mark i. 21—28. Luke iv 31—37. it is too long to admit the supposition of it's omission in St. Matthew's Gospel, if St. Matthew's document had contained it. I can assign therefore no other cause[f], than that transcribers have in this passage altered one Gospel from the other: and we may really trace in the MSS. which are still extant, deviations, which render it not improbable that the two texts in this passage were originally not so similar as they are at present. Thus, the word Εα, with which the passage now begins in both Gospels, is not improbably an interpolation in St. Mark's Gospel,

[e] In Eichhorn's Allgem. Bibl. Vol. V. p. 757—760. is given a complete analysis of this section.

[f] Perhaps it will be thought unnecessary to seek a particular cause of the verbal agreement between St. Mark and St. Luke in this passage, because, though two independent translators, and especially translators of a different description, like St. Mark and St. Luke, cannot verbally agree for many sentences together, they may agree in a single passage, if the words of the original in that passage are familiar, and the construction plain and easy. The passage in question is: Εα, τι ἡμιν και σοι, Ιησου Ναζαρηνε; ηλθες απολεσαι ἡμας; οιδα σε τις ει, ὁ ἁγιος του Θεου· και επετιμησεν αυτῳ ὁ Ιησους λεγων, φιμωθητι, και εξελθε εξ αυτου. Now whether the words and the construction of this text are such, as will warrant the supposition, that it was produced by two independent translators, who have very differently rendered both the preceding and the following part of the narrative, is a question, which I will neither absolutely affirm, nor absolutely deny. But the affirmative appears at least to be improbable: and therefore it is not unreasonable to conclude, that the verbal harmony between St. Mark and St. Luke in this instance, as it forms an exception to the general rule, 'that they do not agree verbally in the sections B,' was effected by the intervention of some particular cause, which has not operated in any other part of these sections. At any rate however this exception will hardly be thought sufficient to destroy the general hypothesis, since a cause of it may be assigned.

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Gospel, as appears from the good authorities, which reject it: instead of οιδα, Origen and other Greek fathers quote οιδαμεν from St. Mark: and at the end of the passage in St. Luke's Gospel απ' αυτω has a better claim to authenticity, than the common reading εξ αυτω.

FOURTH DIVISION: CONTAINING THE ADDITIONS Γ.

In the additions Γ, the relation, which the Greek texts of St. Matthew and St. Luke bear to each other, is very different from that, which they bear to each other in ℵ, and is similar to that, which they bear to each other in γ, because, though the translator of St. Matthew's Hebrew Gospel made no use of St. Luke's Gospel, where St. Mark had matter in common with St. Matthew, he made very material use of it in the places, where St. Mark had no matter in common with St. Matthew. Hence in the sections, which are peculiar to St. Matthew and Luke, we find a very frequent and close verbal coincidence, as may be seen on turning to the examples produced in the Fourth Division.

As the additions Γ are of two kinds, Γ^1 and Γ^2, that is, additions, which have correspondent places, and additions, which have not correspondent places, in the Gospels of St. Matthew and St. Luke, it will be objected perhaps, that there is an inconsistency in ascribing the verbal agreement between the Greek texts of St. Matthew and St. Luke in Γ^2 to a verbal transcription from St. Luke's Gospel by St. Matthew's translator, since the phænomenon 'that St. Matthew's Greek text never agrees verbally with that of St. Mark in any of those sections of ℵ, which have not correspondent places in the Gospels of St. Matthew and St. Mark,' has been explained on the supposition, that St. Matthew's translator did not observe in what parts of St. Mark's Gospel

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Goſpel thoſe ſections were contained. For, if he did not obſerve in what parts of St. Mark's Goſpel ſuch tranſpoſed ſections of ℵ were contained, it may be ſaid that there is an improbability in ſuppoſing, that he obſerved in what parts of St. Luke's Goſpel the ſections Γ^2 were contained. But this improbability and inconſiſtency is only apparent, as will be ſeen on a more minute examination of the ſubject. In the firſt place, St. Matthew's tranſlator made *continued* uſe of St. Mark's Goſpel throughout the whole of his tranſlation, whereas he had recourſe to that of St. Luke in the tranſlation only of *detached parts* of St. Matthew's Goſpel, namely in thoſe detached parts, in which St. Mark ceaſed to have matter in common with St. Matthew. This very circumſtance rendered it neceſſary, that he ſhould beſtow more pains in ſeeking for thoſe ſections of St. Luke's Goſpel, which St. Luke alone had in common with St. Matthew, than in ſeeking for the matter, which St. Mark had in common with St. Matthew. And ſince he followed St. Mark in regular order, it did not occur to him, when he came to a ſection of St. Matthew's Goſpel, which was not in the correſponding place of St. Mark's Goſpel, to ſeek for that ſection in another part of it. But the caſe was very different in reſpect to St. Luke's Goſpel, which he did not follow in regular order, which he conſulted only for detached ſections; and therefore he well knew that more labour was requiſite in order to diſcover them. Secondly, the difficulty of diſcovering the ſections Γ^2 in St. Luke's Goſpel was greatly diminiſhed by the circumſtance, that, though they are ſcattered in various parts of St. Matthew's Goſpel, yet eight of them, Sect. III. IV. VI. VII. VIII. IX. X. XI. are not only contained in the portion, Luke ix. 51—xviii. 14. but are confined within a certain part of that portion, ch. ix. 57—xiii. 35. The diſcovery therefore of any one of theſe ſections facilitated the diſcovery of the reſt. And in Sect. V. the only remaining one of the ſections Γ^2, in which there is a verbal agreement, the place,

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which it occupied in St. Luke's Goſpel, could not eſcape the notice of St. Matthew's tranſlator, though it is in Luke vii. 18—35. becauſe, before he came to Sect. V. he had already in Sect. II. (which is one of the ſections Γ^1) copied from the former part of Luke vii. and therefore had obſerved what followed that place in St. Luke's Goſpel. On the other hand, in Sect. XII. the laſt, and one of the longeſt of the ſections peculiar to St. Matthew and St. Luke, there was nothing, which particularly led to the diſcovery of it in St. Luke's Goſpel, for it is contained in ch. xix. 11—28. and is at a conſiderable diſtance from any of thoſe paſſages, in which St. Matthew's tranſlator had uſed the Goſpel of St. Luke. Accordingly in this ſection we find in the Greek Goſpels of St. Matthew and St. Luke two very different texts.

With reſpect to the ſections Γ^1, which are only two in number, Sect. I. and II. no difficulty could take place, as they occupy correſpondent places in both Goſpels[g]. It is true, that in Sect. I. which properly contains only Luke vi. 20—49. (this portion of St. Luke's Goſpel being all that St. Luke has, *in connexion*, of the ſermon on the mount), and Matth. v. vi. vii. we find a verbal coincidence, not only with ſeveral correſpondent paſſages of Luke vi. 20—49. but likewiſe with ſome paſſages in Luke xi. xii. and with one paſſage in Luke xvi. 13. Now we have already ſeen that St. Matthew's tranſlator particularly conſulted that portion of St. Luke's Goſpel, in which theſe chapters are contained, and therefore it is not extraordinary that among the many ſentences, which are contained in various parts of that portion as well as in Matth. v. vi. vii. ſome few of them ſhould have been obſerved by St. Matthew's tranſlator[h].

Thus

[g] See the latter part of Ch. XI. Note *m*.

[h] Beſide the precepts and doctrines delivered in Matth. v. vi. vii. which are contained likewiſe in the correſpondent part of St. Luke's Goſpel, ch. vi 20—49. there are thirty verſes of Matth. v. vi. vii. which are ſcattered in various parts of the long portion Luke ix. 51—xviii.

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Thus far the verbal harmony of our three firſt Goſpels has been explained. With reſpect to the examples, in which the ſame facts are related in different but ſynonymous terms, which are more numerous than the examples, in which the ſame words are uſed, the explanation of them is ſo obvious from what has been already ſaid, that it is almoſt unneceſſary to enter into a particular detail of them. Wherever Greek writers, who tranſlate from the ſame Hebrew original, make their tranſlations themſelves, or without any foreign aid, that is, without either copying the one from the other, or jointly tranſcribing from ſome verſion already made, they will of courſe produce Greek texts, which agree in a ſynonymity, but not a ſameneſs of expreſſion. Hence St. Mark and St. Luke, in β and B, as in theſe additions and ſections they were under the neceſſity of tranſlating for themſelves, exhibit two Greek texts, which agree in ſenſe and in form, but differ in words. The ſame effect was likewiſe produced in ℵ, except when both of them had recourſe to their common verſion $\bar{\aleph}$ in the ſame place. In like manner, the tranſlator of St. Matthew's Hebrew Goſpel, who had no recourſe to St. Luke's Goſpel, as long as he could derive aſſiſtance from St. Mark, has produced throughout all ℵ a different Greek text from that of St. Luke, except where an agreement was occaſioned by the intervention of St. Mark's Goſpel. And his Greek text is frequently different from that of St. Mark alſo, becauſe he either did not, or could not at all times, for reaſons already aſſigned, make uſe of St. Mark's Goſpel.

To quote the examples, in which the ſame things are related in different words, in the ſame manner as the examples of verbal agreement have been exhibited in the preceding Table, is unneceſſary, becauſe all the paſſages,

—xviii. 14. But they are confined within a certain part of it, ch. xi. 2.—xvi. 18.: and of theſe thirty verſes, there are only nine, which have a verbal agreement. The reſt were either overlooked by St. Matthew's tranſlator, or they did not ſuit his purpoſe, which was to give a literal tranſlation of his original.

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paſſages, which are common to any two, or to all three of the Evangeliſts, and do not appear in that Table, may be conſidered as examples of the former kind. And that in general the examples of this deſcription are ſuch, as *might*, and probably *would*, have reſulted from a diverſity of tranſlation from the ſame Hebrew original, which is all that is required in the examination of an hypotheſis, is a matter, which no one, who has read what Eichhorn and Bolten[1] have written on this ſubject, will deny.

CHAP. XVII.

THE PRECEDING HYPOTHESIS TRIED BY THE PHÆNOMENA IN THE CONTENTS AND ARRANGEMENT OF THE GOSPELS.

IT appears then, that the phænomena of every deſcription in the verbal agreement and diſagreement of the Evangeliſts may be ſolved by the propoſed hypotheſis. Conſequently, it remains only, that we examine, whether the phænomena in the contents and the arrangement of the Goſpels are likewiſe capable of being ſolved by it.

To begin with St. Mark, whoſe Goſpel has hitherto been a ſubject of great controverſy. One of the moſt remarkable phænomena relative to the contents of St. Mark's Goſpel is, that if we except the addition of ſingle circumſtances, with which St. Mark has frequently enriched the narrative common to all three Evangeliſts, there are not more than twenty-four verſes in his whole Goſpel,

[1] The former in the Eſſay above quoted, ſect. 23: the latter in the Notes to his German tranſlation of our three firſt Goſpels. If Eichhorn had paid the ſame attention to the examples of verbal agreement, as to the examples of verbal diſagreement, he would probably have left little to have been performed by the author of this diſſertation.

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Goſpel, which contain facts, that are not recorded either by St. Matthew or by St. Luke[k]: whence it has been ſuppoſed that St. Mark uſed the Goſpels both of St. Matthew and St. Luke, and that he ſelected from them ſuch facts, as he thought proper to relate in his own Goſpel; ſince, unleſs theſe Goſpels had ſerved as guides to St. Mark, it would not have been in his power, as is ſuppoſed, to ſelect out of the great number of facts, which the life of Chriſt preſented, thoſe only, which St. Matthew or St. Luke had recorded. But the preſent hypotheſis accounts for this phænomenon full as well, as the ſuppoſition that St. Mark uſed the Goſpels of St. Matthew and St. Luke: for the copy of the Hebrew document, which was the baſis of St. Mark's Goſpel, was $\aleph+\alpha+\beta+A+B$, and this copy contained nothing, but what was contained either in $\aleph+\alpha+\gamma+A+\Gamma^1$, the copy uſed by St. Matthew, or in $\aleph+\beta+\gamma+B+\Gamma^1$, the copy uſed by St. Luke. And ſince the phænomena in the verbal agreement of St. Mark and St. Luke are incompatible with the ſuppoſition that the one uſed the Goſpel of the other[l], the preſent hypotheſis not only may, but muſt be adopted to explain the phænomenon in queſtion.

Another phænomenon in St. Mark's Goſpel is, that he has placed all the facts, which he has in common both with St. Matthew and with St. Luke, preciſely in the ſame order as St. Luke has placed them[m], which has afforded another argument for the opinion, either that St. Mark copied from St. Luke, or St. Luke from St. Mark. Now theſe two Evangeliſts agree throughout in the arrangement of their facts, not becauſe the one copied from the other, but becauſe both St. Mark and

[k] Comment. Theol. Tom. I. p. 382—384.

[l] See Ch. viii.

[m] See the Catalogue of the XLII. general ſections, given above in Ch. v. where it appears that they regularly follow without any inverſions in the Goſpels of St. Mark and St. Luke, though not in that of St. Matthew.

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and St. Luke, according to the propoſed hypotheſis, retained the facts, in the ſame order, in which they found them in their common Hebrew document: whereas St. Matthew has in ſeveral ſections a different arrangement, becauſe he made ſeveral tranſpoſitions.

The paſſages, which St. Mark and St. Luke only have in common with each other, whether they are the ſmaller inſertions β, or the large additions Β, occupy likewiſe correſpondent places in the two Goſpels, becauſe theſe paſſages had been added in their copies of the common Hebrew document, and were retained by St. Mark and St. Luke without any alteration in their poſition.

The paſſages, which St. Matthew and St. Mark only have in common with each other, whether they are the ſmaller inſertions α, or the larger additions Α, have in both Goſpels, except in one inſtance, the ſame poſition, becauſe theſe paſſages had been added in their copies of the common Hebrew document: the poſition of which St. Mark every where retained, and St. Matthew likewiſe, except in one inſtance. This inſtance is Sect. III. of the Second Diviſion, Matth. xiii. 54—58. Mark vi. 1—6.; an addition, which had been made in the Hebrew document ℵ between Sect. XVII. and Sect. XVIII. of the general Sections: for Sect. XVII. contains Mark v. 21—43. and Sect. XVIII. Mark vi. 7—13. Now both Sect. XVII. and Sect. XVIII. were tranſpoſed by St. Matthew; and therefore it is not extraordinary that a tranſpoſition of the intermediate addition likewiſe took place.

Of the paſſages, which St. Luke has in common with St. Matthew only, ſome occupy correſpondent places in the two Goſpels, as the additions γ and Γ^1, while others, namely the additions Γ^2 are inſerted in places, which do not correſpond to each other. The additions γ have the ſame poſition in the two Goſpels, becauſe they were augmentations of certain ſections of ℵ, and therefore like α and β, could not have been removed from thoſe ſections, without deſtroying the connexion.

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The ſections Γ^1, which are only two in number, the ſermon on the mount, Matth. v. vi. vii. Luke vi. 20—49. and the cure of the centurion's ſervant at Capernaum, Matth. viii. 5—13. Luke vii. 1—10. had been likewiſe inſerted in the copies of the Hebrew document ℵ, which were uſed by St. Matthew and St. Luke; and hence both of theſe ſections occupy at leaſt the ſame relative poſition in both Goſpels. For in both Goſpels the ſermon on the mount immediately follows Sect. XI. of the general ſections, which includes Matth. iv. 23—25. Luke vi. 12—19: and the cure of the centurion's ſervant at Capernaum follows in both Goſpels the ſermon on the mount, in St. Luke's Goſpel without any interruption, and in St. Matthew's Goſpel with the interval of only four verſes, Matth. viii. 1—4. which interval was occaſioned by the circumſtance, that Matth. viii. 1—4. is one of the ſections, that St. Matthew tranſpoſed. But the ſermon recorded by St. Luke takes up only thirty verſes, whereas the ſermon recorded by St. Matthew takes up above an hundred, becauſe St. Luke inſerted the ſermon as he found it[n] in his copy of the document ℵ, but St. Matthew made very conſiderable additions, a great part of which he derived from his copy of the Γνωμολογια, or ſupplemental document ב. For the ſubſtance of the Γνωμολογια, according to the propoſed hypotheſis, was inſerted by St. Luke, with the exception of a diſcourſe and a parable, in ch. ix. 51—xviii. 14.: and a great number of the precepts, which St. Matthew has in ch. v. vi. vii. in addition to what St. Luke has in ch. vi. 20—49. are contained in Luke ix. 51—xviii. 14. Further, St. Matthew not only made conſiderable additions, but arranged the precepts in a different order, and thus gave to the ſermon a different form

[n] There are two paſſages in Luke vi. 20—49. namely, ver. 24—26. ver. 39, 40. which are not in Matth. v—vii. Theſe two paſſages were probably contained in St. Luke's copy, but not in St. Matthew's. Or perhaps St. Luke added them himſelf from other information.

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form from that which it has in St. Luke's Gospel[o]. However, what deserves particularly to be noticed, both Evangelists begin the sermon with the same precept, μακαριοι οι πτωχοι, and end with the same parable, namely, a comparison of a man, who built his house on a rock, with him, who hears and performs the word of God, and of a man, who built his house on the sand, with him, who hears the word of God, but does not perform it. Both St. Matthew and St. Luke therefore have recorded the same sermon, though St. Matthew has dilated it by the insertion of many precepts, which St. Luke did not insert in it[p].

The

[o] The following Table represents the passages of Matth. v. vi. vii. which are contained partly in Luke vi. 20—49. and partly in Luke ix. 51—xviii. 14.

Matth. v. 3—6.	Luke vi. 20, 21,
11, 12,	22, 23.
15.	xi. 33.
18.	xvi. 17.
25, 26.	xii. 58, 59.
32.	xvi. 18.
39—42.	vi. 29, 30.
44.	27, 28.
45.	35.
46, 47.	32, 33.
48.	36.
vi. 9—13.	xi. 2—4.
19—21.	xii. 33, 34.
22, 23.	xi. 34—36.
24.	xvi. 13.
25—33.	xii. 22—31.
vii. 1—5.	vi. 37—42.
7—11.	xi. 9—13.
12.	vi. 31.
13.	xiii. 24.
16—21.	vi. 43—46.
22, 23.	xiii. 25—27.
24—27.	vi. 47—49.

[p] The preceding representation of the origin of the sermon on the mount, in St. Matthew's Gospel is very consistent with the opinion of several modern critics, (see especially Pott de natura atque indole orationis

The sections Γ^2, all of which, without exception, contain precepts, discourses, or parables, were derived both by St. Matthew and by St. Luke from the Γνωμολογια; and hence all these sections occupy different places in the two Gospels, because St. Matthew and St. Luke, who had no knowledge of each other's writings, used it in a different manner. A great number of precepts contained in it were transferred by St. Matthew, as has been already observed, to the Sermon on the mount. The discourses and parables, which he found in it, he inserted in parts of the following chapters of his Gospel, ix. x. xi. xiii †. xviii. xxii. xxiii. xiv. xxv. having regard probably to the times, and to the occasions, on which those discourses and parables were delivered. But St. Luke, who had not, like St. Matthew, been present at their delivery, had no other means of determining their chronological order, than the internal notes of time, which were discernible in the discourses themselves, or in the facts, which gave rise to them, since, according to the proposed hypothesis, though many of the facts, which gave rise to the discourses and parables, were noticed in the Γνωμολογια, the whole was arranged without any regard to chronological order, the Γνωμολογια being a collection, which was gradually formed by continual

orationis montanæ, Helmstadii 1788, 4to.) that the sermon on the mount, as pronounced by Christ, had not that form and extent, which we find in the sermon recorded by St. Matthew: and that St. Matthew himself, in order to give a general and comprehensive view of Christ's moral doctrines, inserted in it many precepts, which had been delivered on various other occasions. On the other hand, it is not inconsistent with the contrary opinion, which has been hitherto the commonly received one, for Christ's sermon may have been imperfectly recorded in the decument ℵ, many of the precepts there omitted may have been inserted in various places of the Γνωμολογια, or document ב, and St. Matthew may have done nothing more than restore them to the place, to which they properly belonged, while St. Luke, who was not a hearer of Christ, may have left them where he found them, because he did not know that they belonged to the sermon on the mount.

† Matth. xiii. 3—52. contains a collection of parables, of which the two delivered in ver. 31—33. were taken from the Γνωμολογια. St. Luke has them in Ch. xiii. 18—21.

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tinual acceſſions of new matter, as new communications were made by the Apoſtles, and other immediate diſciples of Chriſt[p]. Accordingly St. Luke, with exception to a diſcourſe and a parable, both of which have internal notes of time[q], retained the precepts, parables and diſcourſes, which had been recorded in the Γνωμολογια in the collection, in which he found them. He gave however to the whole the form of a narrative, in order to make it correſpond with the reſt of his Goſpel, which was not a collection of unconnected facts, but a continued hiſtory. The portion of St. Luke's Goſpel, which his recenſion of the Γνωμολογια occupies, is ch. ix. 51—xviii. 14. a portion[r], which commences with Chriſt's preparation to depart from Galilee, to go for the laſt time to Jeruſalem, and ends before his arrival at Jericho. For in ch. ix. 51. 52. St. Luke ſays that Chriſt was preparing to go to Jeruſalem, and for that purpoſe ſent meſſengers to Samaria: in ch. xviii. 35. he ſays that Chriſt was approaching toward Jericho, and in ch. xix. 1. that he arrived there. Conſequently all the precepts, parables, and diſcourſes, which St. Luke has recorded in ch.

[p] The grand object of inquiry was, *what* doctrines Chriſt had taught; the *time*, at which they were taught, was an inferior conſideration.

[q] Theſe will be examined in the next paragraph.

[r] This portion, which contains more than eight ſucceſſive chapters, particularly diſtinguiſhes itſelf from the reſt of St. Luke's Goſpel, not only by its conſiſting chiefly of diſcourſes, whereas the reſt of St. Luke's Goſpel conſiſts chiefly of facts, but likewiſe by another circumſtance. Namely, from Sect. I. to Sect. XXV. of the general ſections, St. Mark and St. Luke agree in a ſeries of facts, which they relate in the ſame order; and Sect. XXV. if we include the addition to it, which St. Mark and St. Luke have, but not St. Matthew, extends to Mark ix. 41. Luke ix 50. Here all connexion between the two Goſpels ceaſes, and does not re-commence before Luke xviii. 15, &c. which correſponds to Mark x. 13, &c. and is Sect. XXVI. of the general ſections, from which place to the end of their Goſpels St. Mark and St. Luke agree again in a ſeries of facts, which they relate in the ſame order. Further, if we deduct the whole of Luke ix. 51—xviii. 14, the narrative in St. Luke's Goſpel does not appear to have any interruption: for Ch. xviii. 15, &c. connects very well with Ch. ix. 17—50. but it has no connexion whatever with Ch. xviii. 1—14.

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ch. ix. 51.—xviii. 14., are by their position in St. Luke's Gospel represented as delivered in the interval, which elapsed between Christ's preparation to depart from Galilee, and his arrival at Jericho *: and it is probable, that many of them were delivered in that interval, that St. Luke knew that they were, and that on this account he chose that particular part of his Gospel for the insertion of the substance of the Γνωμολογια. But that some of the discourses and parables, which are recorded in St. Luke ix. 51—xviii. 14. were delivered by Christ long before he left Galilee to go for the last time to Jerusalem, and that others were delivered after Christ had passed through Jericho, is certain. For instance, the woe denounced to Chorazin, Bethsaida, and Capernaum [t], which St. Luke has in ch. x. 13—15. was spoken by Christ even before the death of John the Baptist, and consequently some time before Christ's departure from Galilee: for St. Matthew has not only recorded it in ch. xi. immediately after John's message to Christ, but has expressly said that Christ at that very time [t] denounced woe to the cities in which he had performed the greatest number of miracles. Likewise Christ's censure of certain persons, who required of him a sign [u], which St. Luke has in ch. xi. 24—32. was delivered some time before his departure from Galilee: for St. Matthew, after having recorded this censure in ch. xii. 38—45. says expressly ch. xiii. 1. that Christ went on *that very day* to the sea side [w], that is, to the coast of the sea of Tiberias, or the lake of Gennesaret. On the other hand,

* Hence Eichhorn supposes (Alegem. Bibl. Vol. V. p. 992. 995.) that the portion Luke ix. 51—xviii. 14. was taken from a document, which contained an account of Christ's principal actions and discourses on his last journey to Jerusalem.

[t] Sect. VI. of the Fourth Division.

[t] Matth. xi. 20. 21. Τοτε ηρξατο ονειδιζειν τας πολεις, εν αις εγενοντο αι πλειστα δυναμεις αυτου, οτι ου μετενοησαν. Ουαι σοι Χοραζιν κ.τ.λ.

[u] Sect. VIII. of the Fourth Division.

[w] Εν δε τη ημερα εκεινη εξελθων ο Ιησους απο της οικιας, εκαθητο παρα την θαλασσαν.

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hand, Christ's lamentation over the future fate of Jerusalem [x], which St. Luke has in ch. xiii. 34. 35. was uttered after Christ's arrival in Jerusalem: for St. Matthew has not only recorded it in ch. xxiii. 37—39. after he had related Christ's arrival in Jerusalem [y], but says expressly that this lamentation was made in the temple [z]. And the parable of the faithful and unfaithful servants [a], which St. Luke has in ch. xii. 42—48. was delivered by Christ while he was standing without the temple [b]: for St. Matthew has recorded it in ch. xxiv. 45—51. as delivered by Christ immediately after his prophecy of the destruction of Jerusalem, with the view of exhorting his disciples to prepare themselves against the expected day. In like manner it may be shewn by the aid of St. Matthew's Gospel that several other discourses of Christ, which St. Luke has recorded in ch. ix. 51—xviii. 14. were not delivered in the interval which elapsed between Christ's last departure from Galilee and his arrival in Jericho: but, like the four just mentioned, they are not accompanied in St. Luke's Gospel, and consequently were not accompanied in the document, from which St. Luke derived them, by any such clear and distinct facts, as could lead to the discovery of the real time, in which they were delivered. It is remarkable, that throughout the whole of that long portion Luke ix. 51—xviii. 14. not one of the places, in which the parables and discourses were delivered, are mentioned

[x] Sect. X. of the Fourth Division.

[y] Ch. xxi.

[z] In ch. xxi. 12. St. Matthew relates that Christ entered into the temple: and that all the discourses recorded in Ch. xxi. xxii. xxiii. were delivered *in* the temple appears from what St. Matthew says in Ch. xxiv. 1. και εξελθων ο Ιησους επορευετο απο του ιερου.

[a] Sect. XI. of the Fourth Division.

[b] In Ch. xxiv. 1. 2. St. Matthew, after having said that Christ went out of the temple, adds, και προσηλθον οι μαθηται αυτου επιδειξαι αυτω τας οικοδομας του ιερου. Ο δε Ιησους ειπεν αυτοις. Here begins Christ's prophecy of the destruction of the temple and of the city of Jerusalem.

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mentioned *by name:* for in the few instances, in which places are mentioned at all, they are mentioned in indefinite terms. Thus ch. ix. 52. εισηλθεν εις κωμην Σαμαρειτων. ch. x. 38. εισηλθεν εις κωμην τινα. ch. xi. 1. εν τῳ ειναι αυτον εν τοπῳ τινι. ch. xvii. 12. εισερχομενῳ αυτῳ εις τινα κωμην. This is perfectly consistent with the supposition that St. Luke derived from a Γνωμολογια the precepts, parables, and discourses, which he has recorded in ch. ix. 51—xviii. 14.: for in a work of that kind the names of places, which are of importance in a narrative, were an inferior consideration. But the indefinite manner, in which places were mentioned in the Γνωμολογια, was one of the principal causes, which prevented St. Luke from discovering the time, in which many of the discourses were delivered. For instance, if he had known the name of the village, of which he speaks in ch. x. 38. he would have known that the discourse of Christ, which he there relates, was delivered after Christ had passed Jericho on his way to Jerusalem. For we know from St. John's Gospel, though St. Luke did not, that this place was Bethany [b], which lay much nearer to Jerusalem, than Jericho did.

But St. Luke separated from the collection one discourse and one parable, and placed the former in ch. vii. 19—35. the latter in ch. xix. 11—28. because they were accompanied by such facts, as clearly shewed that the one belonged to a part of his Gospel, which preceeded ch ix. 51—xviii. 14. the other to a part of his Gospel, which followed that portion. The discourse is that which was delivered by Christ on the message of John the Baptist [c]: and as St. Luke in ch. ix. 9. has described John the Baptist as already dead, we perceive the reason, why he inserted a discourse, which was delivered while John was living, in the preceding part

[b] St. Luke in Ch. x. 38. 39. after having said αυτος εισηλθεν εις κωμην τινα, adds that Christ entered the house of Martha, who had a sister called Mary. Now in John xi. 1. Bethany is expresly called κωμη Μαριας και Μαρθης της αδελφης αυτης.

[c] Sect. V. of the Fourth Division.

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part of his Gospel. But he did not know the precise time, when John sent the message to Christ, and hence the place, which he assigned to it in his Gospel, does not correspond to the place, which St. Matthew assigned to it. For according to St. Matthew, who, as being an Apostle, certainly knew the exact time, this message with Christ's discourse on it was delivered *after* Christ had sent out the twelve Apostles [d], but according to St. Luke, *before* Christ sent out the Apostles [e]. However it is not difficult to assign the motive, which induced St. Luke to insert it particularly in ch. vii. 19—35. For his account of Christ's restoring to life the widow's son at Nain closes in ver. 17. 18. of this chapter with the following words, και εξηλθεν ὁ λογος ουτος εν ὁλη τη Ιυδαια περι αυτυ, και εν πασῃ τῃ περιχωρῳ· και απηγγειλαν Ιωαννῃ οι μαθηται αυτυ περι παντων τυτων. Consequently this appeared to be a very proper place for the introduction of John's message to Christ, and Christ's discourse on it. The parable, which St. Luke separated from the collection, and placed in ch. xix. 11—28. is that of a prince, who travelled into a distant country: and his reason for making this separation, and placing the parable after the long portion, ch. ix. 51—xviii. 14. was, that it was delivered, as St. Luke himself knew, after Christ had passed Jericho [f]. Consequently St. Luke knew, that this parable could not belong to a portion of his Gospel, which ended before Christ's arrival in Jericho. But, as in the preceding instance, this parable

[d] In Ch x. 1—42. St. Matthew relates the sending out of the twelve Apostles, with the instructions, which Christ gave them on that occasion. And in Ch. xi. 1, &c. he proceeds, και εγενετο ὁτε ετελεσεν ὁ Ιησυς διαταὁσων τοις δωδεκα μαθηταις αὐτυ, μετεβη εκειθεν τυ διδασκειν και κηρυσσειν εν ταις πὁλεσιν αυτων. Ὁ δε Ιωαννης ακυσας εν τῳ δεσμωτηριῳ τα εργα τυ Χριστυ πεμψας δυο των μαθητων αὐτυ, κ.τ.λ.

[e] St. Luke has inserted the message of St. John, in Ch. vii. 18—35.: but his account of Christ's sending out the twelve Apostles is in Ch. ix. 1—6.

[f] In Ch. xix. 1. St. Luke says, και εισελθων διηρχετο την Ιεριχω: and in ver. 11. where the parable in question begins, ακουντων δε αυτων ταυτα, προσθεις ειπε παραβὁλην, δια το εγγυς αυτυ ειναι Ιερυσαλημ.

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ble does not occupy in St. Luke's Gospel precisely the same place which it occupies in St. Matthew's. For according to St. Matthew, who has it in ch. xxv. 14—30. it was delivered after Christ arrived at Jerusalem.

The supposition therefore that the sections Γ^2, as well those, which are contained in Luke ix. 51—xviii. 14. as those which are contained elsewhere, were derived by St. Matthew and St. Luke from a Γνωμολογια of the description above given, will account for every phænomenon, both in the contents, and in the position of these sections. That the long portion Luke ix. 51—xviii. 14. contains much matter which St. Matthew has in no part of his Gospel, as the parable of the Samaritan, who fell among thieves, ch. x. 30—37. the parable of the prodigal son, ch. xv. 11—32. the parable of the rich man and Lazarus, ch. xviii. 1—8. the parable of the unjust judge and the importunate widow, ch. xviii. 1—8. with that of the Pharisee and the Publican, ver. 9—12. and several others, was occasioned partly by the circumstance that St. Luke's copy of the Γνωμολογια contained some things, which St. Matthew's copy did not, and partly by the circumstance that St. Luke himself in consequence of his diligent inquiries, was enabled to make additions to the collection.

Further, though St. Matthew, without St. Mark, has a great part of the matter contained in Luke ix. 51—xviii. 14. because St. Matthew as well as St. Luke had a copy of the Γνωμολογια [s], yet St. Mark, without St. Matthew, has not a single sentence of that portion, because St. Mark had no other document than ℵ. There are

[s] In the Fourth Division, Sect. III. IV. VI. VII. VIII. IX. X. XI. are contained in Luke ix. 51—xviii. 14. Compare also,

Luke x. 3—12.	Matth. x. 10—16.
xi. 39—52.	xxiii. 4—7. 23—36.
xii. 1—12.	x. 19—33.
xiv. 16—24.	xxii. 1—14.
xv. 3—7.	xviii. 12—14.
xvii. 23—37.	xxiv. 17—41.

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are however three sections common to St. Matthew and St. Mark, which are likewise in Luke ix. 51—xviii. 14. namely, Christ's confutation of the opinion, that he cast out devils by the aid of Beelzebub, Matth. xii. 24—30. Mark iii. 22—37. which is also in Luke xi. 16—23.; the parable of the grain of mustard seed, Matth. xiii. 31. 32. Mark iv. 30—32. which is also in Luke xiii. 18, 19.; and Christ's answer to the question, which is the greatest commandment, Matth. xxii. 34—40. Mark xii. 28—31. which is also in Luke x. 25—28. But these three sections occupy correspondent places in the Gospels of St. Matthew and St. Mark: and therefore both St. Matthew and St. Mark derived them from their copies of the document ℵ. Consequently, they were either original parts of the document ℵ, which St. Luke omitted in the correspondent places of his Gospel, because they were likewise contained in his document Ⲁ: or, what is more probable, they were three of the additions A, which had been made only in the copies of ℵ used by St. Matthew and St. Mark[h]. In either case we see

Further, there is a great number of single precepts, or sayings of Christ, in Luke ix. 51—xviii. 14. thirty of which St. Matthew has in the sermon on the mount (see the preceding Note [g]), and others in other parts of his Gospel. Compare for instance,

Luke x. 23—24.	Matth. xiii. 16. 17.
xii. 51—53.	x. 3.
54—56.	xvi. 2. 3.
xiii. 28. 29.	viii. 11. 12.
xiv. 11.	xxiii. 12.
26. 27.	x. 37. 38.
xvii. 3. 4.	xviii. 15. 21. 22.

[h] Thus in Matth. xviii. 6—9. Mark ix. 42—48. which is one of the sections peculiar to St. Matthew and St. Mark, *one* verse occurs, namely, Matth. xviii. 6. Mark ix. 42. which is also in Luke xvii. 2.: and in Matth. xxiv. 22—26. Mark xiii. 20—23. which is one of the additions α, another single verse occurs, namely, Matth. xxiv. 23. Mark xiii. 21. which is in Luke xvii. 23. Among the additions therefore, which were made to the document ℵ in the copies used by St. Matthew and St. Mark, some of them contained matter, which was likewise in the document Ⲁ.

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ſee the reaſon, why St. Mark has ſome matter, which is found in Luke ix. 51—xviii. 14. though he did not uſe the document ב. But in the firſt of theſe three ſections St. Matthew has three verſes, ch. xii. 27. 28. 30. which St. Mark has not: and as they are contained word for word [1] in Luke xi. 19. 20. 23. they were taken by St. Matthew from the document ב, and added to what he found in his copy of the document א.

Laſtly, in reſpect to the matter, which each Evangeliſt has peculiar to himſelf, whether we conſider the facts and diſcourſes, which are contained either in St. Matthew's Goſpel only, or in St. Luke's Goſpel only, or conſider the circumſtances, with which St. Mark has ſo frequently enriched the facts, which are contained without thoſe circumſtances in one or both of the other two Goſpels, they are ſo obviouſly explicable from the manner, in which the Evangeliſts have been ſuppoſed to have uſed their copies of the Hebrew document or documents, that it is unneceſſary to enter into a particular detail of them. For though the Evangeliſts made uſe of more ancient documents, they are not to be conſidered as tranſcribers or tranſlators, but as *authors*: and each of them, as ſuch, made material additions, either of facts, or of diſcourſes, or of circumſtances, which were unnoticed by the other two, becauſe they wrote without any knowledge of each other's Goſpels.

It appears then, that the phænomena of every deſcription, obſervable in our three firſt Goſpels, admit of an eaſy ſolution by the propoſed hypotheſis. And ſince no other hypotheſis can ſolve them all, we may conclude that it is the true one.

[1] See Sect. VII. the Fourth Diviſion.

END OF VOL. III. P. II.

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